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## CAUSE OF THE JEWS.

From the London Jewish Expositor.

### LIFE OF URIEL ACOSTA.

The following is a sketch of the life of Uriel Acosta, who lived about the beginning of the 17th century. He renounced Christianity for Judaism, and settled down into Naturalism. It was written originally in Latin by himself, and was published under the significant title of "A Picture of Human Life."

"I was born in the town of Oporto, in Portugal. I was of noble extraction, and descended from Jewish ancestors who were compelled to become Christians. My father was, however, a very sincere believer in Christ. Being opulent, he gave me a liberal education, and in my youth I devoted myself to the study of civil law. I was naturally compassionate and sentimental, though at the same time ambitious and irritable: I always prided myself in espousing the cause of the weaker party."

Brought up within the pale of the Roman Catholic Church, I adhered to her rites, and was strict in my observance of them; having always an instinctive dread of condemnation. I frequently studied the scriptures and other spiritual and penitential works. Yet many doubts arose in my mind, and I was encountered by many difficulties. I could by no means bring myself to make confession to the priest, that I might receive absolution; and I was convinced that I could not keep the whole law. I was fast approaching to the verge of despair, when doubts arose in my mind respecting the existence of a future state. Notwithstanding I felt very unwilling to separate myself from the church in which I was educated; and though I had just been presented to the lucrative office of treasurer to the cathedral, yet my doubts ripened into conviction, and I began to look around me for a better religion. With this view I studied Judaism. The character of God as revealed in the Old Testament, appeared to me more reasonable than that discovered in the New; and Moses appeared to me more worthy of credit than Jesus of Nazareth.

These and many other considerations operated so strongly upon my mind, that I at length resolved to sacrifice my situation, my fortune, and all my worldly prospects; & taking with me my mother and brothers, to whom I had communicated my views, with great difficulty I effected my escape from Portugal, (for no person descended from Jews is allowed to leave that country) and embarked for Amsterdam, a place in which the Jews enjoy many privileges.

We were gladly received, and I hastened with my brothers to be circumcised. But a short time, however, had elapsed, before I discovered that the Jews cared very little about the law of Moses, and that they had added to it a great variety of precepts which were directly opposed to it. I felt it my duty to expose these things, and to argue with the rabbies on the subject. At this they were exceedingly indignant; and threatened me with excommunication if I persisted in my remonstrances. This however did not deter me from publicly declaring my sentiments, as I thought it would be unmanly to be afraid of these individuals after having risked every thing for the sake of religious liberty. The result was, that a sentence of excommunication was passed upon me. I became an outcast; even my brothers passed me in the street without saluting me. Separated from all my connections, and exasperated by the treatment which I had experienced, I determined to write a book in vindication of my own views, and to prove from the law of Moses itself the absurdity of the Pharisaical traditions.

In the prosecution of this work, I was led into such enquiries as brought me at last to believe that the old covenant was merely a scheme of temporal punishment and reward, and that on the subject of the immortality of the soul it was wholly silent. When the Jews discovered this, they greatly rejoiced, perceiving that this heretical sentiment would justify their cruel measures towards me in the eyes of Christians. Their fury now rose to such a height, that crowds of children were encouraged by their parents to assault me in the streets; they cursed and reviled me as an heretic and apostate; they assembled around my house, broke my windows and left no method of annoyance untried. A certain physician was encouraged to write a work on the immortality of the soul, which I immediately attempted to confute in a reply. The Jews took advantage of this step to accuse me before a Christian magistrate, and I was consequently imprisoned for a week, fined 300 guilders, and my book was forfeited. In process of time, as years gave me consideration and experience, I was induced to adopt still more unpopular opinions:—for why should I conceal the truth, standing as I now do upon the verge of the grave, and writing this memorial for the use of others, and to detail my own sufferings? I doubted the divine origin of the law of Moses, and at length became convinced, that like many other institutions, it was a mere invention of man.

Having thus arrived at a total indifference to all religions, motives of interest induced me to desire a reconciliation with the Jews. Under the sentence of excommunication, I had become a stranger to my own nation, and I was no less so to the nation among whom I dwelt, whose language even I did not understand. I determined therefore to dissemble my real opinions, and outwardly to conform to Judaism. For this end I recanted all my former statements, and publicly assented to all the doctrines of the Pharisees; and after fifteen years of secession, I was again received as a Jew. But I soon found reason to repent the step. An information was laid against me for neglecting to perform with accuracy the ceremonial observances of my new religion. My nephew, by whose instrumentality my reconciliation with the Jews was principally brought about, thought his credit at stake in this matter, and to show his zeal, commenced a bitter persecution. He stirred up my brothers against me, endeavoured to strip me of my honour and fortune, prevented a matrimonial connection on which I was about to enter, and induced one of my brothers to rob me extensively, and to dissolve partnership with me. These domestic sufferings were augmented by the enmity of the rabbies, who spread the most slanderous reports of me.

Matters were brought to a crisis by a most unfortunate circumstance which happened to me at this time. Two English Christians arrived from London, with the intention of becoming Jews. Being ignorant of the grievous yoke which they were about to assume, I ventured to remonstrate with them, and dissuaded them from their intention. Though I had enjoined secrecy on them, these treacherous men, whose motives were wholly of a mercenary nature, betrayed me to the Jews. The rage of my persecutors now knew no bounds; the heads of the synagogue assembled, the rabbies were furious, the wanton rabble cried, Crucify him! Crucify him! I was summoned before the council; the charge having been read, I was informed that I must submit to the punishment about to be inflicted on me, or be excommunicated. I was to enter the synagogue attired in mourning, to read my confession and sentence; then I was to be publicly scourged, and after all to be cast down on the ground, for the whole congregation to step over me. To this I refused to submit; the sentence of excommunication was immediately recorded. Then was I spit upon and buffeted in the house and in the street; and should have been stoned but for the police.

For seven years did I endure persecution and cruelty above all that I can describe. My own relations were the most bitter against me. They stripped me of my fortune: when I was sick they deserted me, and when I appealed to a magistrate, I could get no redress. They continually assured me that if I would submit to their sentence, they would be merciful to me. At length, worn down by ill usage, I consented to submit to their severe punishment, believing that they never could be so ferocious as to put in execution against a man of good birth, and one who had never injured them. But listen, humane and gentle reader, to my grievous tale of woe! I entered the synagogue as I was commanded. I ascended the pulpit, and read my confession to a crowded audience of both sexes, who had assembled to witness my shame. Having done this, the head of the synagogue bade me retire into a corner, where I was stripped to my girdle, and being brought forward was tied to a pillar and received thirty-nine stripes with a leathern thong, according to the tradition. Being dressed, I threw myself on the floor near the door, the porter holding my head, and all the old men and boys stepped over me as they went out! Let the reader imagine what a scene this was, to see an old man, of no common extraction, very modest by nature, stripped of his clothes in the presence of a large assembly of men, women and children, and beaten with a scourge by order of persons more worthy to be called abject slaves than judges. What must have been my feelings when I found myself trampled on by my bitterest enemies, and oppressed with the insults of my own relations, who were unmindful of the love which I had always shown them!

For all these unheard of cruelties I might have sought revenge, but strength has failed me. I have fought for liberty of conscience, and, overpowered by numbers, it seemed more honourable to fall in the field of battle, than to die amidst reproaches.

You have here a true history of my life, and the part which I have acted upon this world's uncertain stage. If you are compassionate, reader, shed a tear of pity over my cruel fate: and remember that you are also mortal!"

A few days after this unhappy man had written the above narrative, in a fit of revenge he attempted to shoot his nephew, who had been the cause of the greater part of his misfortunes; and having failed in the attempt, he shut his door and with another pistol brought his own wretched life to a close.

Christians, see what it is to be lost in the

mazes of Jewish superstition, with no better refuge than infidelity; pity those who have none of the privileges which you enjoy in such rich abundance, & see whether you cannot do something for the lost sheep of the house of Israel.

## PALESTINE.

Extract from Mr. Wolff's Journal.

June 21, 1823.—At Jerusalem there lived lately a Jew from Poland, who got his livelihood by making and repairing watches. Pater V., a Franciscan friar, a German by birth, who is the only one at Jerusalem who understands any thing of medicine, called often on the poor Jewish watchmaker, who mended his watch without taking any reward for it. One day Pater V. called on the watchmaker with a watch, which was very much disordered, and which did not belong to himself, but to another friar of the convent. The Jewish watchmaker said to him, "I am ready to repair your watch gratis, but I cannot repair gratis the watches of every friar, and especially this watch, which is so much disordered!" The friar Pater V. was displeased, and called no more on the Jewish watchmaker. This week the Jewish watchmaker became seriously unwell, being taken with a fever. The principal rabbies desired Pater V. to call on the watch maker, and to give him some physic; but in vain. I heard of it, and called myself on Pater V., and said to him that he ought to go to the sick watch maker, as a Christian, and as a Priest of Jesus Christ, who knows by the Gospel, that Christ commands us to pardon our debtors. "No," said the friar, "the Jew has offended me; he did not repair the watch."

I. Christ pardons our offences. Pater V. I know my duty. The poor watchmaker died last night, and was to day carried to the grave. His brethren accompanied the body. He is lamented by every one who knew him, on account of his quiet disposition; and his wife is now a widow.—Behold the conduct of a Catholic Priest, who lives in the convent, which is situated upon Mount Calvary! And that very Priest often spends several nights in the Church of the Holy Sepulchre, kneeling near the tomb of Christ, who prayed on the cross for his murderers! saying, "Father forgive them, for they know not what they do."

June 25. I wrote to Pater V., the Franciscan friar, who refused to go to the dying Jew, the following letter:—

"REVEREND SIR,—The Jew to whom you refused your assistance on his death bed, is departed from this life. I gave you to day notice of it, as you told me that you were just going to Church; I thought then to remind you of it, in order that you might exclaim with particular devotion, more than ever, 'Kyrie Eleison!' 'Lord have mercy upon me!' for you have acted wrong, as a Christian and as a Priest!—And I do not know with what conscience you can pray. 'Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.' It is true, that you have been offended by the poor Jewish watchmaker; but you pretend to believe in a crucified Saviour, who prayed even on the cross, for his murderers, 'Father forgive them, for they know not what they do!' And you have much reason to fear, that the Lord shall one day say unto you, 'O thou wicked servant, I forgave thee all that thou didst, because thou desiredst me; shouldest not thou, also have had compassion on thy fellow servant, even as I had pity on thee?' And the Lord shall be wroth, and deliver you to the tormentors. You have, besides this, given very great scandal to the Jews; they will now say, and have said already, 'Thus act the ministers of Christ!' I am not angry with you; but my love towards you, and my Saviour, dictates to me to write to you these lines, and with high regard I am, Rev. Pater, Your humble servant, JOSEPH WOLFF."

Extract of a letter from the Secretaries of the Malta Jews Society.

The following extract of a letter from the Secretaries of the Malta Society for promoting Christianity amongst the Jews, under the date Malta, 19th March, furnishes the latest intelligence from this station:—

"We have the pleasure to inform you the accounts from Syria are of a most gratifying and encouraging nature. Mr. Jowett informs us that while he was in Syria, the American Missionaries received frequent visits at times almost daily from persons desirous to converse with them about the Scriptures and the main points of the Christian Religion; that their time was greatly taken up in giving instruction in this manner. The number of copies of the Scriptures they have sold or distributed has far exceeded our expectations, amounting to about 3,000 copies. One of them who resided some time in the country with a native family, seems to have drawn to himself a strong feeling of respect and attachment. We may trust that the fruits of Christ's Spirit, which these benighted people may behold in those living over their roofs, will draw their attention the more strongly to those words of peace and eternal life, so advantageously preached to them."

## CAUSE OF TRACTS.

EXTRACTS FROM ADDRESSES,

At the Twenty-fifth Anniversary of the Religious Tract Society of London.

REV. MARK WILKS, OF PARIS.

Rev. Mr. Wilks said, he should like to have an opportunity of conversing with Dr. Morrison on the subjects he had mentioned, and he hoped to have this opportunity before long, at Paris. He wished to introduce Dr. Morrison to the learned men of that nation, and to show them that there are men as enlightened and as learned as themselves; who have done much for learning and for religion, for the happiness of the human race, and for the glory of God. Men, knowing more than most others; but who are determined "to know nothing among men, save Jesus Christ and Him crucified."

"In France we have felt the importance of Tracts, in connexion with the Bible Society. We print the history of our Savior in separate portions. One part tells of the birth of our Lord Jesus Christ; another relates the history of his death; when they have had these and read them, there is another respecting the resurrection of Christ; thus they obtain a knowledge of these important facts, which, when once understood, make them eager to read the whole word of God. Is it not necessary that we exert ourselves to disseminate something reasonable, something scriptural to the mass of the people, to whom we cannot preach, and to whom we have no other means of conveying that truth which bears the impress of the finger of God."

"We have endeavoured in the past year to follow your example, by printing some Broad Sheets, which find their way into the most obscure villages of France; we sell them in the fairs, and by means of hawkers and pedlars, introduce them into the mountainous and remote districts. We have every encouragement to proceed; God has done infinitely more than we could expect, and has given us to see the vast importance of relying upon Him only."

REV. LEIGH RICHMOND.

"Some time since, when I was in the Isle of Wight, a friend proposed to erect memorials on the graves of the Young Cottager and the Dairyman's Daughter. On the grave of Little Jane a stone was placed. Many hundred persons were present, and the Tract of 'THE YOUNG COTTAGER' was distributed under the window of the house where she died. Upwards of one thousand persons, men, women, and children, came to receive copies of that very Tract. I only mention this that every one may be led to pray that the distribution made under such circumstances may be accompanied by the divine blessing. I have reason to believe that it has; and I can mention that one of the Tracts then distributed, was made useful to an aged female. I rejoice to be able to add, that she, though advanced in years, became as a little child, and was made one in spirit with the Young Cottager."

"Here, Sir, is a pocket book which belongs to a poor sailor; it is filled with Tracts from the Society, and its appearance proves the estimation in which your publications are held by that valuable class of men."

REV. PETER TRESCHOW.

"I have very little to say, but I would state that the longer I am engaged in this blessed work, the more strongly I feel attached to it; in the course of the last year, during which I have attended the Committee oftener than formerly, a feeling of the high importance of the Society has been more and more impressed upon me. I have frequently come to my mind, that if I were required to select one Society to which I should wish more particularly to belong, I should fix on the Religious Tract Society. My reasons for so doing would be these:—1. Because it has been owned by the Lord himself as an instrument of grace to be enjoyed in the time in which we now live. 2. Because it is so very unostentatious. We go on in humility, expecting the Lord's mercy, and a blessing on us from the Lord. 3. Because I have witnessed that the business of this Society is conducted in a spirit of true humility, with wisdom and caution, with judgment, and with regularity, and with good order. I trust all these things are to be found in many other religious institutions, but I have particularly noticed them in this Society. I feel more and more strongly connected with it, and I wish to be enabled to do more in its cause."

HON. BAPTIST NOEL.

"I had not the least intention when I entered this room, to say any thing on behalf of this Institution; but I feel in the situation of those gentlemen already mentioned, who accepted the invitation of their commander to retire to the hill from whence they might survey the conflict; with this difference, that though I have not been engaged in the thick of the combat, and have only been a distant observer, I shall now be glad to dash forward and join your ranks; and I would say that it is incumbent on every one who calls himself the friend of man, to support the interests of this Institution."

"These little messengers of mercy are received and read by those who would not open so great and so grave a book as the Bible; they serve as an introduction to the book of God, to which they point the attention of every one. In a family of distinction, in which religion has been remarkably progressive, the origin is to be ascribed, in connexion with another circumstance, to that most interesting Tract, the 'DAIRYMAN'S DAUGHTER.'"

REV. TIMOTHY EAST.

"The author of 'THE DAIRYMAN'S DAUGHTER' has this morning heard that religious impressions were produced in high life from the perusal of that Tract, and I have the gratification to say, that the reading of that Tract originated the same effects in a family in humble life, now attendants on my ministry. An aged grandmother, a short time before she departed into the invisible world, had that Tract put into her hand by one of her children; she read it; it was the means of her conversion: and she died in the faith of the gospel. She bequeathed it to her grandson; he read it, and felt its power, and is now walking in all the commandments of our Lord Jesus Christ. I have also another attendant on my ministry, who was converted by reading the Tract called 'SABBATH OCCUPATIONS.' About the same time I also had the happiness to receive into our number a man who had been a known infidel. He was passing along the streets, when his attention was arrested by one of your Broad Sheets pasted against the wall, entitled, 'INFIDELITY AND CHRISTIANITY CONTRASTED.' He read it; he could not join his infidel companions that night; they visited him the next morning, and inquired the reason of his absence; he told them to go and read the paper against the wall in ——— lane; and he no longer made one in their assemblies."

## CAUSE OF AFRICA.

From the London Missionary Register.

### SIERRA LEONE.

ADDRESSES OF LIBERATED AFRICANS. We have, on various occasions, quoted the Addresses which have been delivered at missionary meetings by liberated Africans; and shall now add some others, delivered by persons connected with Regent's Town. One of the Native Teachers spoke as follows:—

"My Dear Friends—I cannot be thankful enough for the mercies which I have received. I can say that the Lord hath done great things for me, whereof I am glad; but still, I do not feel grateful enough."

"It is God who put it into the hearts of good people to come here to do us good. We were brought here through much trouble; for we were afraid of our bodies, lest they should be killed; but it was for the good of our souls."

"It is God that has done all these things for us: we can never be thankful enough. As the Lord has done great things for us, we ought to do something for our country people. As we have received the Gospel freely, we ought to give freely. We received books and teachers to teach us the word of God."

"It is written in St. Paul's epistle to the Philippians, ii. 10, 11, that at the name of Jesus every knee should bow; so that we hope that God will send His word to our country-people. You know what a state they are in. The stones, that they worship, cannot save them: the sticks, that they worship, cannot save them. No! none but Jesus can save them. Our poor country-people don't know that they have a soul, nor that there is any such person as the Lord Jesus Christ. I am very thankful for what God has done for me, but I am not worthy to speak to you about the Gospel. We must not think that giving our coppers is a great thing, for the Lord brought us naked into this place, and has done much for us; and if we have put our hands to the Gospel plough, we ought not to look back: but I fear some of you want to look back—you that promise to give sixpence, and then only want to give threepence!"

Another of the Native Teachers said:—

"My Dear Friends—I cannot fully express what I feel on this occasion. I cannot be too thankful to God, and the Government, I mean the King of England. I desire to be thankful to God for his goodness to me, and if I was to give all that I have got, it would not be enough."

"My African Brethren! it is through the Government, under God, that we are brought from the slavery of man; but it is God alone, that has brought us from the slavery of the devil. We are called to assist in this great work. You know, my Dear Friends, that God has put it into the hearts of good people to come here and teach us to read His word, or we should never have known any thing about the Lord Jesus Christ."

"Now I often think about my poor benighted country people; and about my poor father and mother, and my sisters; and my wish for them is, that they may know Jesus Christ. They are in great darkness, and they don't know that there is either a heaven or a hell, or any thing about it. I asked some of my poor coun-



try people what would become of them if they died: they said, "If a man dies, he dies—palaver done." What an awful situation this is to be in! let us then do what we can for them; and, though every one cannot be a preacher, yet you can give your coppers, and your prayers that God may bless what you give."

From the New-York Observer.

#### STATE OF THE SLAVE TRADE.

By the politeness of our correspondent in Liverpool, we have been favoured with the eighteenth report of the Directors of the African Institution, read at the annual meeting in London on the 11th of May. As this document contains full and recent intelligence respecting the Slave Trade in all parts of the world, the following abstract will not be uninteresting to our readers. The report commences with a brief view of the present state of the trade under the different flags of Netherlands, Spain, Portugal, France, Sweden, and the United States.

**Netherlands.**—In December 1822, a treaty was signed at Brussels, giving to the British cruisers a right to seize Dutch ships, not only when they have slaves actually on board, but when they are found within certain limits, with an outfit and equipment which show them to be intended for the slave trade. This is an important concession, as it will give the cruisers advantages which are indispensable to their success. Notwithstanding, however, the good disposition manifested in the adoption of this treaty, the British commissioner at Surinam complains that the Dutch authorities are very far from being cordial in their efforts to abolish the traffic. Slaves are still introduced in great numbers in the colony of Surinam, and no efforts are made to prevent it. "I cannot perceive," says the commissioner, "in any of the Surinam officers of his Netherlands majesty, either civil or military, the slightest appearance of any pre-emptory orders in the *bonafide* spirit of the treaty. So far from cordially co-operating with me, if any good has been effected since I have been here, it has been effected only by the most irksome and continuous importunity on my part."

**Spain.**—The Spanish government have passed a law, that all captains, masters, and pilots of Spanish vessels, who purchase negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years' hard labour on the public works. Notwithstanding this law, however, the letters of the British commissioners at Havana, clearly show that nothing has been effectually done to prevent the importation of slaves into the island of Cuba. The execution of the law is not committed to any particular department; no reward is offered to the informer, neither the judge, nor any one else derives any advantage from bringing offenders to punishment, while on the other hand, almost every man in the island is interested in the continuation of the contraband traffic. Under these circumstances the law will probably remain a mere dead letter. The British commissioners state, that the representations which they have made upon various occasions, to the chief authority of the island, have been entirely useless. "We have been always well received," they say, "and redress, as far as it was practicable, has been promised, but the illicit slave trade increases, and is daily carried on more systematically."

The importation of slaves into Cuba is chiefly effected under the French and Portuguese flags. But, notwithstanding the risks attending it, and the penal inflictions denounced against it, the Spanish flag also is still employed; "and in proportion to the risks," says the report, "the desperate audacity of the criminals appears to have increased. They go strongly armed, and in capturing some of them there has been a severe conflict with the British boats, attended by the loss of lives, and involving all the guilt of murder and piracy." In 1822, six Spanish ships were condemned for slave trading at Sierra Leone, and in 1823, several more were detained by the British cruisers.

**Portugal.**—The Portuguese agreed several years since, to confine their slave trade to that part of the African coast which lies south of the equator. During the year 1822, however, thirteen slave ships, having on board upwards of 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries on the coast of Africa, of the very highest class. In the case of one vessel, it was fully proved that the Governor of Bissao was himself an interested participant in the illegal traffic; some of the slaves being his property, and entered in the memoranda as shipped and received from his official residence. The examinations in this case developed the most complicated tissue of fraudulent expedients for defeating the ends of justice: among them, fabricated log-books, and schedules pointing out the bribes by which the connivance of the Judge, Governor, &c. was to be secured at the port of discharge in Brazil.

**Brazil.**—In 1822, 28,246 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240—3,484 having died on the passage. In one vessel, containing 492 slaves, 194 had died; in another, containing 631, 213 had died; in a third, containing 418, 215 had died, &c. &c. The number imported into Bahia, in the same year, was upwards of 8,000.

**France.**—The conduct of France in re-

gard to the suppression of the slave trade, is even more hypocritical than that of Spain and Portugal. For the sake of avoiding the charge of inhumanity, the government, in their official communications, denounced the trade as odious and abominable, and profess to be sincerely and actively engaged in bringing offenders to punishment, while, at the same time, it is perfectly obvious, from their unwillingness to adopt really efficient measures, that they are not cordial in their professions. The British minister at Paris, in a remonstrance to the French government, says, "It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast by the British cruisers, that the number of slave cargoes taken out of the river Bonny in a single year, amounted actually to 190; and a similar return from the river Calabar, for the like period, made a total for that river alone of 162." The report also says, "It can be shown that from the single port of Nantz, no fewer than thirty slave ships were fitted out, in the course of only a few months of the year 1823, openly, with scarcely an attempt at concealment, and with the full knowledge and participation of multitudes in that port! Abundant evidence is also furnished by the report that slave ships under the French flag actually swarm upon the African coast; that they carry on their trade there with perfect impunity, being visited even by French cruisers without molestation; and that in consequence of their immunity from British capture, they not only protect extensive interests properly French, but shelter the criminal adventures of other nations from detection and punishment. Yet in the face of these facts the French government professes to be sincerely endeavouring to suppress the slave trade, and in answer to remonstrances of the British government, to say, 'these are only infractions, such as no government can altogether prevent; and perhaps it might not be impossible for me to discover, even in England itself, more or less recent instances of this nature. The French government has been neither less active nor less severe than the English. The measures which it has taken are such as it has judged necessary to ensure, in the most effectual manner, the execution of its own arrangements with regard to an object, the importance of which it duly appreciates.' In answer to the insinuation here thrown out respecting England, the report remarks, 'not one instance of slave trading under the English flag, has been detected during the last ten years, while the instances of French slave trading have been absolutely innumerable.'

There can be no doubt that it is completely in the power of the French government to put an end to the slave trade, if it pleases. If laws were passed similar to those in Great Britain and the United States, pronouncing the trade piracy, and inflicting an infamous punishment on all who embark their capital in it, and on the captains and officers of slave ships; and if adequate rewards were given to the informers and seizers, there is little doubt that in France as in England its suppression would be to a great degree effected.

**Sweden.**—As Sweden has no foreign possessions, except the little island of St. Bartholomew in the West Indies, her subjects have never engaged in the slave trade to any considerable extent. An instance, however, of a vessel found trading under the Swedish flag, on the African coast, in July 1822, led to a decree of his Swedish majesty, declaring that all Swedish and Norwegian vessels employed in that trade shall forfeit the protection of government, and expressing a wish that every use of the Swedish and Norwegian flag in the prosecution of this odious traffic may be detected and punished. In addition to this frank and honorable declaration, the Swedish monarch has also promised that the most rigid orders shall be given to prevent any fraudulent proceedings from taking place at the Swedish island of St. Bartholomew, for the purpose of covering slave trading practices.

**The United States.**—Under this head much satisfaction is expressed with the treaty recently entered into with Great Britain, by which the two governments mutually bind themselves to treat slave trading by any of their subjects, under any flag, or in any part of the world, as piracy. "It is a gratifying circumstance," says the report, "that the two greatest maritime nations in the world should so far compromise their maritime pride as to act together for the accomplishment of such a purpose."

**Arabia and East Africa.**—In Sept. 1822, the Imam of Muscat entered into a treaty with the British Governor of the island of Mauritius, by which the Imam engages to abolish the foreign slave trade forever in his dominions; to order the seizure of all Arab vessels attempting the foreign slave trade, and to seize and punish the captain and crew as pirates; to punish all persons serving on board ships dealing in slaves, who do not give information that they have been slave dealing; to permit British Consuls to reside within his dominions, and to cause to be apprehended any British subjects who may attempt the traffic; and to authorize British cruisers to seize and treat as they would British ships all Arab vessels that may be found laden with slaves, if bound to any port out of his dominions. This treaty, of course, prohibits the exportation of slaves from Zan-

\* The Dominions of the Imam of Muscat or Mascat, embrace not merely the district around the city of Muscat, in Arabia, but an extensive tract on the eastern coast of Africa. Muscat is the most considerable seaport on the east coast of Arabia. It carries on an extensive trade with the British settlements in India, the Malay peninsula, the Red Sea, and East Africa. The government of the Imam is more civilized than that of any other prince, either in Persia or Arabia.

Morse's Gazetteer.

zebar, hitherto the great slave mart in that quarter.

**Madagascar.**—Radama, the king of Madagascar, a years to have faithfully executed his engagements with the British government, and to have suppressed all slave trading in his dominions. The whole of the island, however, does not belong to him. To the north is a chief who does not acknowledge his authority; but he had marched an army to bring him into subjection; and if he succeed, the export of slaves will also be prevented from that quarter.

**Mauritius.**—The slave trade at the island of Mauritius has been kept in check by the vigilance of the British naval officers on that station. "There is great reason to believe, however," says the report, "from information communicated to the directors, that although the direct importation of slaves into the Mauritius is less frequent than it was, yet, by an abuse of the Registry Act, slaves are still indirectly obtained. They are first imported into the remote islands called Seychelles; and, after remaining there for some months employed in cultivating cotton, &c. they are removed under license to the Mauritius. It will of course be in the power of Government to prevent this abuse, either by giving strict orders to the local authorities on the subject, or, if necessary, by modifying the Registry Act."

**Inter-colonial Slave trade.**—"A bill," say the directors, "mentioned in the report of last year, for consolidating the Abolition Laws, brought into Parliament by Dr. Lushington, was thrown out in the house of Lords. It has this year been revived, and is now in its progress through Parliament. One of its objects is to abolish the Inter-colonial slave trade, which is still allowed to survive the general abolition of that traffic, but which, in its nature and effects, is not less cruel, inhuman, and unjust, than that which is carried on with the coast of Africa."

**Mitigation and gradual extinction of Slavery.**—On this subject the report observes: "Although the African Institution has itself taken no part in the measures which have been adopted, and are still in progress for the mitigation and gradual extinction of slavery in the British Colonies, the directors have nevertheless viewed with deep interest the general feeling which has been excited throughout the country on this subject, and which they cannot doubt, will, in no long time, produce the most important and beneficial results. The experience, however, which the directors have had, in what relates to the registration of slaves, has satisfactorily proved to them, that nothing effectual is likely to be done for improving the condition of that unhappy class of persons, while the necessary reforms, instead of being undertaken by Parliament, are left to the colonial assemblies, courts of policy, or councils. The history of the measure of registration is, in this respect, particularly instructive. The directors were always of opinion, and in their first report on that subject they fully expressed it, that the work left to the Colonial Legislatures, would produce no other result, as experience has shown, than ostensible and impotent laws."

#### RELIGIOUS.

##### REVIVALS IN MAINE.

Extracts from a Report on the state of the Churches within the limits of the Kennebec Conference, which met at New Sharon, Sept. 8th.

At Hallowell, very early in the spring, some unusual attention to the concerns of the soul appeared manifest. This attention gradually increased, and became very general through the month of May; twenty-two have been added to the church; and about as many more, it is hoped, have been made the subjects of that gracious change, which alone can fit them for the kingdom of heaven.

Other denominations in the town also have shared in this work of grace, and especially the Baptist society; but what numbers have been received, is not particularly known. The friends of religion have seen great grounds of thankfulness and praise, in witnessing the goings of the Lord.

In the course of the last winter, an unusual excitement in regard to the subject of religion was manifested in *Vassalboro'*, and some few obtained hope through grace. A degree of solemnity continued through the spring, which gradually increased. A little past the middle of June, it became manifest, that God was in that place. Religious meetings were crowded, many were anxious and some soon began to rejoice in hope. The attention became manifest, nearly at the same time throughout the whole extent of the Congregational society; and it is difficult to determine in which part it was most powerful. But very few dwellings were passed by. In several, every adult was made a hopeful subject of grace. The work has embraced those of every age and character; from 75 years, down to 10 or 12: from the most moral and amiable, to those who now regard themselves as rescued from temporal as well as eternal ruin. It has been very rapid and powerful, and yet still and solemn. No boisterous excitement of the passions. It may be difficult to state definitely the number, that have become hopeful subjects of the work. Fifty five have already offered themselves to the communion of the church, and stand propounded for admission. They harmoniously concur, in ascribing the praise and the glory, without any reserve, to God and the Lamb.

At *Winthrop*, the church has been favored with some pleasing tokens of God's special care of his people, and of his love to a dying world. The influence of the Holy Spirit have descended, like showers that water the earth; and a goodly number, we trust, have been emancipated from the bondage of death, and are now rejoicing in the liberty of Christ. The work still continues, and is solemn. Daily, some may be found, who with anxiety would inquire, to know what they must do to be saved.

The progress of error has been checked, and the strong man armed in several instances, it is hoped, has left his palace and fled before the Prince of life. The number, who have recently expressed a hope in Christ, is not ascertained; though 60 or 70, it is believed are subjects of a gracious change. Within the last year, 11 have been added to the church by profession; and probably others will shortly be disposed, to subscribe with their own hands unto the Lord. May the good Lord make them a hundred times as many as they be. The Baptist Church and Society have also shared liberally in the divine blessing.

In view of this state of the churches in the county, the friends of Evangelical religion have

reason to "thank God, and take courage." "Though there is much yet to be done, to build up Zion; and though many of the churches are feeble and languishing; yet the general prospects have never been so promising. God has appeared among us in his power; and we may hope and trust that what has been witnessed, is only as the drops, before a copious and extensive shower, that shall water his spiritual heritage. These refreshings from the presence of the Lord, this shedding down of the divine influence, shall unite all hearts in one; and purify our moral atmosphere from all its plagues and all its abominations; as in the language of the poet.

Rev. Mr. Adams, of Vassalboro', remarks in a postscript: "Forty-nine united with my church on the last Sabbath," [since the conference met.] "Probably nearly or quite as many more may come forward in the course of a few months. The state of things remains pleasant and interesting. New cases of conversion are occurring, and the work appears to be extending into another part of the town." On one Sabbath, it may be seen, this church is more than doubled, and expects as many more, and the Spirit has not withdrawn. We believe that this congregation has usually been small; and that the comparative number of hopeful converts is very large.—[Port. Mirror.]

#### ANDOVER THEOLOGICAL SEMINARY.

The distinguishing characteristic of this Seminary is the pre-eminence which is given to the study and interpretation of the scriptures in their original tongues. If the Bible, and the Bible only, be the foundation of the Christian religion—if that be the only and sufficient rule of faith and practice—it would seem to be a very plain proposition that the Bible ought to be the chief object of study in a course of theological education, and that the articles of our faith should be drawn from the Bible, and from that alone. It would then also seem to be not less plain, that a deep and thorough acquaintance with the phraseology, the idioms, the spirit of the Bible, is indispensable to the student,—such an acquaintance as no version can ever give,—and that therefore the study of the original scriptures is the only means of coming at such a knowledge of the word of God as every one should feel it his duty to acquire, who loves that word and builds on it his own eternal hopes, and intends to preach it to his fellow-mortals. This indeed has not been the usual course in this country. Systems have been framed *a priori* principles, and sustained by metaphysical reasonings; and the scriptures have then been searched to see if they too could be made to yield any support; when the first and only question should ever have been, What do the scriptures teach? We believe a better day is dawning on the study of theology, and that the time is not far distant, when the metaphysical subtleties which now distract our schools and fruitlessly harass the intellects of inquirers after truth,—subtleties which have no connexion with Christianity, nor with the salvation of the soul,—and which are discussed with equal sagacity, with equal profundity, and, we may add, with equal profit, among the learned of Turkey and of Hindostan,—we say we hope the time is not far distant when these will be known only as matters of history, and will be left to repose quietly with the entities and the quiddities of monkish philosophy; while the Bible will stand forth what it is, the EVERLASTING ROCK on which the hope and the confidence of the Christian shall forever rest secure, and against which the waves of calumny and hate may beat, and dash, and roar,—and yet forever roar, and dash, and beat in vain.

Under the influence of these impressions, we are happy to see that our theological seminaries generally, and particularly one so distinguished as that at Andover, are taking the lead in promoting the study of the Bible. We learn with pleasure that the arrangements have been such at Andover, during the past year, that the Junior class have read nearly twice as much of the original scriptures as has heretofore been customary, and that as the same system will be still pursued with increased facilities, we may look forward to a still more rapid and extended progress. We venture to hope, and if we are not misinformed we do not hope without reason, that a Seminary whose reputation is so high, and which professes the highest advantages for the study of the Bible which our country affords, will not long consent to receive as pupils those who are unacquainted with the Hebrew alphabet, but will impose such requisitions for admission, as may save some months of precious time which is now consumed in learning what ought to have been learned before, and such too, as shall serve in some degree to arouse the slumbering energies of all our Colleges.

New-York Spectator.

#### MISSIONARY.

##### SANDWICH ISLANDS.

The Missionary brethren, who were sent to explore Owhyhee, having returned and made a favorable report, every thing was in readiness for proceeding to the business of distributing the brethren among the islands, and for providing for the due distribution, also, of the means of support, from the common stock of the mission. Accordingly the brethren assembled on the 8th of September, of the last year, and, preparatory to business, repeatedly joined in prayer for the divine guidance.

To determine upon the stations, to which each of the brethren should be assigned, might not be a difficult matter; but it could be no easy task to devise an equitable plan for distributing a scanty support, from one common stock, to twelve families, in different circumstances, situated at five stations, some at least 70 miles apart, and each possessing advantages and disadvantages peculiar to itself.

The Missionaries at these islands have no fixed salaries. A part of their support is derived from small pieces of land, or small flocks of goats; a part is made up of small, but frequent presents from the natives; a part comes from the precarious donations of foreigners, who touch at the islands; a part from private friends in America; a part from private possessions of the Missionaries themselves; a part from their earnings; but the main part directly from the funds of the Board.

Supplies from all these sources, excepting articles which are given as mere tokens of personal regard, are considered as a common stock, which is placed, by the brethren, under the care of a general agent, who divides to each station according to the best of his judgment. And in order that he may do this to good advantage, each station is expected to transmit to him a quarterly account of the state of its supplies, of its wants, and its prospects.

The brethren voted to form, without delay, two stations on the island of Owhyhee—one at *Kiruh* on the western side; and the other at *Waikeke*, in the district of Hido, on the eastern side. The former was once occupied, for a short time, by Mr. Thurston.

Kiruh is deemed at present most important, on account of its influence over the whole island, and being the residence of the governor, and on account of the ready access which it will allow a Missionary to have to 12,000 or even 20,000 inhabitants in its immediate neighborhood. Waikeke is also deemed highly important, as having a fertile soil well watered, a commodious harbor, and a good population within reach of a missionary stationed there. The chiefs and people all agree in saying of that place, *Hido eina matai*, "Hido is a good land."

[The following assignment of stations was made at this time:] viz.

**Owhyhee.**—Kiruh.—Rev. Asa Thurston, and Mr. Joseph Goodrich. Mr. G. is a licensed preacher. Dr. Blatchley will reside here, chiefly for the first year.

**Waikeke.**—Rev. Artemas Bishop, and Mr. Samuel Ruggles.

**Wanoo.**—Honorable.—Rev. Hiram Bingham, and Rev. William Ellis. Mr. Elihu Loomis, Printer. Mr. Levi Chamberlain, superintendent of Secular Concerns.

**Attoo.**—Wimaah.—Mr. Samuel Whitney, and Mr. James Ely, Licensed Preachers. **Mowee.**—Lahimah.—Rev. William Richards, and Rev. Charles S. Stewart.

[The journal, from which the above brief notices are taken, is brought down to the first of October, of last year.]

[Herald.]

#### Extract of a letter from Mr. Bishop, dated Jan.

The nation is beginning to feel the salutary influence of the Gospel, and its rulers are in a measure, becoming our patrons. Churches are erecting in different places, and pressing requests are made to us for laborers, which we are not able to afford.

Aided by the vocabularies and the personal services of my brethren, I have been enabled to commence preaching to this people in their own language. On the last Sabbath, I delivered my sixth sermon, though it is with a stammering tongue that I speak.

[Twelve pages of an edition of Owhyhean Hymns, prepared by Messrs. Ellis and Bingham, have been sent to us. The work will contain about sixty pages, and it is intended to print 2,000 copies, so great is likely to be the demand.]

[Applications are daily making by numbers of the natives, for copies of the spelling book, of which an edition was printed some time since. Nearly 2,500 copies have been distributed. Another edition will be printed speedily. With respect to these books, Mr. Bingham remarks:]

Many of the people who beg for books, we are obliged to deny. About 70 have applied during the last three days, and we have given out about two copies to each five persons.

One young man asked me for a book yesterday, and I inquired of him who his teacher was. He replied, "My desire to learn; my ear to hear, my eye to see, my hands to handle; for, from the sole of my foot to the crown of my head, I love the psalms."—i. e. learning.

Another said, "All the people would learn, if they could get books." Many have applied for the hymns long before the first sheet could be printed.

Some of the chiefs and others are beginning successfully to acquire the art of arithmetic. The book, pen, and pencil, are superseding cards, and other amusements of the people.

Drunkenness is discontinued by the highest chiefs, and labor and sport on the Sabbath prohibited to some extent. Krimaku and John Adams are among the foremost patrons of our cause. Tamoree and Kaahumana are particularly favorable. At the four principal islands the work goes on without interruption.

[From Attoo, Mr. Whitney sends interesting intelligence, in a letter to the Corresponding Secretary, dated also in January.]

The chiefs, at their own expense, have built us a very convenient house for public worship, in which I have preached regularly, in the vernacular tongue, I have preached twice every Sabbath, and occasionally on other days. Our meetings are generally well attended, and many of the people are desirous of becoming acquainted with the Gospel. Under our immediate inspection, we have two flourishing schools of about one hundred and twenty scholars. There are other schools, in different parts of the island. Many more are anxious to learn; but for want of books and teachers, they must, for the present be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighbouring island Oneehow, to observe the Sabbath as holy time, devoted to the service of the Lord Jehovah; strictly forbidding any play, or work, or even the kindling of a fire on that sacred day. Drunkenness is prohibited; and infanticide, which heretofore has been practiced to no inconsiderable extent, is now punishable with death.

#### From the Wilmington Circular.

##### CHEROKEE MISSIONARY.

Extract of a letter from Mr. DAVID BROWN, to a Lady in Wilmington, Del. dated

"Dwight, (Arkansas), 29th May, 1824.

"My dear Sister in Christ—It is with a great deal of pleasure I write you these lines. The hospitality and kindness of the people in Wilmington, I shall never forget. You showed me too much friendship ever to forget you. Will you have the goodness to remember me to all our Christian friends, in Wilmington; and inform them, that their Cherokee friend has, at length, arrived at the place of his destination—has seen his father and mother, from whom he has been absent more than four years.—My fond parents embraced me with tears—they were overcome with joy. They are both very much devoted to God's Saviour. Three of my sisters are also professors of religion. God has been good and gracious to us. O! may we all praise him day and night. Let all the creation give glory to Him that sitteth upon the throne and unto the Lamb.

"The mission family here are all well—they are lovely people. You would be pleased to see them no doubt. I presume there are seventy boys and girls in the school, who are making rapid progress in their studies. The generality of the Cherokee people are anxious to have their children educated and brought up as the white children. When they attend the preaching of the gospel, they listen with profound attention; and some I hope, have already been translated from the dominions of darkness unto the glorious kingdom of Christ. Pray for us, that the Gospel may have a happy effect upon my countrymen, and that many may finally rejoice with you in the kingdom of Heaven.

"Useful Books are in great demand here. The children were very glad when I brought them small books from the east. If the people of benevolence and humanity in Wilmington wish to do some good and to their brethren of the west, let them send to their red brethren of the west, religion, &c. on useful books, on philosophy, religion, &c.

"I arrived here in last April. Mr. Everts, I presume, is now in the Choctaw nation. I parted with him in Washington City, where I met the Cherokee Delegation.

"When will you come and see us? Come and visit your red brothers and sisters.

"I suppose you heard, that the same night we left Wilmington, the stage upset, which gave me a wound on my face, for a time, I am now perfectly well of my fall. Perhaps I had better said as you desired; but all things are for the best "for the children of light."

"Peace and mercy be multiplied to you.

"Ever Yours, "DAVID BROWN."

#### BURMAN MISSION.

The fact is now well authenticated that a war is raging between the British provinces of India and the government of the Burman Empire. The British allege as a reason for commencing hostilities, that the Burmese persisted in their practice of hunting in the Jungles of Arracan, without liberty from them. The government of Burmah denies the claim of the English to that province, and has taken up arms to resist their approaches. By the latest accounts, the British were intending to take possession of Rangoon, and proceed directly to Ava, the capital of the empire.

The effect of this contest may be particularly disastrous to our Missionaries and their operations in Burmah. At such a crisis this mission should become a subject of solicitude and prayer to all its friends.

Col. Star.

The amount of Donations to the Am. Board of F. Missions, from Aug. 17, to Sept. 20, was \$4401. The Permanent Fund amounts to \$35,103. The Expenditures of the last year, exceeded the receipts, \$6,673.



## BOSTON RECORDER.

SATURDAY, OCTOBER 9, 1824.

## MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

Extract of a letter to the Directors, dated S—, July 26, 1824.

"After serious and protracted difficulties, through conflicting opinions and feelings in the town, from which they saw but one way of being extricated, all the male members of the church, (except one) with a number of the congregation, determined on a separation. This took place in June, 1821; and we trust it was done from attachment to 'the faith once delivered to the saints.' Since our separation from the town, we have purchased land and erected on it a house of worship, at an expense of about \$2,600, beside the united labors gratuitously bestowed, in preparing the ground, laying the foundation and transporting some of the materials. From the first, we have had nearly regular supplies for our desk. The whole amount of our expenditures for preaching has been about \$1200. Towards these united items of expense [3,000] we gratefully acknowledge the receipt of \$200 from the hand of Christian benevolence. \$2,800 we have paid ourselves. For the remaining \$900 we are in arrears. The means and numbers of our society are small, and the low prices at which our produce now sells, render our arrearages rather disheartening. Our Society consists of about 60 families, several of which are widows' families, and a considerable proportion of the others are in straitened circumstances. Yet we think that if Christian kindness could aid us two or three years, we could collect strength enough to maintain the ministrations of the gospel ourselves."—We feel that our circumstances are critical. We ask an interest in your prayers, and would respectfully solicit such aid from you as your means, and your convictions of our necessities shall justify."

This is one of those churches, that have been driven from the house where their fathers worshipped, by the operation of those laws of our Commonwealth, which do in fact (though we charge not their framers with any such design,) oppress or Congregational churches very grievously. When a regular call had been made out for an orthodox and pious minister by the church, with almost entire unanimity, nearly four years ago, and great confidence was felt that he would unite a large proportion of the votes of the town in his favor, it was permitted in Divine Providence, that the enemies of the truth, by very great exertions, and by securing the attendance of several individuals, who were rarely or never seen in the house of God on the Sabbath, should obtain a majority of three or four votes, against the church and their candidate. The consequence was, of course, the dismission of the candidate, and the disappointment of the pleasing expectations which had been indulged by the church.

An Unitarian preacher was then employed. A vote was obtained in the town for his settlement. The question then arose, "Can we sit under the ministry of a man who fails to preach the truth, and instead of it, preaches what we believe to be fatal error?" No objection, that we know, existed against the man, but against his principles only. It was a question of conscience to be decided. And in its decision, the character and privileges of unborn generations were involved. On the one side, was poverty, reproach, contempt, and various other forms of persecution to be encountered; on the other, was the privilege of enjoying the ministrations of a man in whose piety and faithfulness, entire confidence could be had; the privilege of hearing from Sabbath to Sabbath the distinguishing doctrines of the gospel, and of having during the week, a man of God among them whose example and conversation should be such as becometh the gospel of Christ.

There was in truth, no room here for hesitation. The question carried conviction on the very face of it, to every heart that felt the constraining influence of the love of Christ. And this feeble flock resolved, with fasting and prayer, that since they were cast out from the green pastures, where they had been accustomed to feed, they would throw themselves on the merciful care of the Great Shepherd, and follow wherever he might lead the way. With much deliberation, but with firmness of purpose, they determined to avail themselves of the liberty given them by the laws of the land, and the providence of God, to form themselves into a new society, erect a place of worship, and secure faithful ministerial labors.—They have done it by great pecuniary sacrifices. They have done it in the face of poverty and reproach. They have suffered not a little from the tongue of slander, and from a spirit not unlike that which drove our forefathers from Europe to this wilderness. Of this however, they make no complaint to the public; and we shall not enter into any details at present.

We barely aver here, that a spirit of greater intolerance has rarely been witnessed in any age, than that which within a few years has borne upon those feeble orthodox churches, that for the sake of "Christ and him crucified," have separated from Unitarian congregations. And while we feel prepared to sustain this avowment by naked facts in abundance, and pledge ourselves to do it when occasion may require, we do earnestly solicit the aid of our Christian brethren to the funds of the Society whose name stands at the head of this article. The object of the Society has been avowedly from the beginning, is still, and we trust ever will be, to protect feeble churches who hold the faith of Christ, from all their enemies—to build them up—to encourage and enlarge them—that they may be nurseries of piety and truth for future generations. The Domestic Missionary Society says to them, "Raise what you can for the support of a minister, and you shall be aided—you shall be furnished with a preacher, to labour regularly for your benefit." "The effect is instantaneous" and happy. "The pious, who were desponding and inactive, are roused by hope. They make efforts which otherwise would never be made." "The services of a well trained, regular minister, are procured. The people receive him as their own—he wins their affections & love—at last he is wholly supported

by them; and finally, there, an Auxiliary Society is formed, which assists in sending the blessings of the gospel to the destitute, and building up the waste places of Zion."

The question, whether the "truth as it is in Jesus" shall continue to be proclaimed in many of our towns and villages, where a false religion is taught from Sabbath to Sabbath, depends, under God, on the support that shall be given to the Domestic Missionary Society, by the liberality of the pious. And for ourselves, we yield to no doubts or fears, as to the final result of the appeal to the friends of pure religion in our Commonwealth.—They will not suffer whole churches to be extinguished by the votes of congregations. They will hear the cries that come to their ears from their suffering brethren, and respond to them, *You shall have help!*

## BERKSHIRE COUNTY, MASS.

## STATE OF THE CHURCHES.

From the Minutes of the Association—Jan. 1, 1824.

Churches.	Members.	Admissions.	Baptisms.
Sheffield	271	13	44
Stockbridge	260	2	20
Great Barrington	126	3	19
New Marlboro' 1st So.	228	2	4
Tyringham	152	0	10
Sandisfield	210	2	7
Becket	122	2	8
Pittsfield	334	2	38
Lanesboro'	87	2	3
Williamstown	306	0	22
Richmond	160	7	2
Lenox	321	10	24
Windsor	92	35	30
Lee	267	9	22
Dalton	56	2	3
W. Stockbridge	64	10	6
New Marlboro' 2d So.	82	0	2
Otis	96	3	4
Egremont	51	5	3
Total	3135	109	271

This list contains all the churches connected with the Berkshire Association of Congregational Ministers; and connected with the Association are all the Congregational Ministers in the county. The names of the clergy ordained over the churches in the order of the list, are as follows:—Rev. Messrs. James Bradford, David D. Field, Sylvester Burt, Jacob Catlin, D. D. Joseph W. Dow, Levi White, Joseph L. Mills, Rufus W. Bailey, Noah Sheldon, Ralph W. Gridley, Edwin W. Dwight, Samuel Shepherd, D. D. Gordon Dorrance, Alvan Hyde, D. D. Ebenezer Jennings, Jonathan Lee, Gardner Hayden. Two only, the churches in West Stockbridge and in the 2d Society in New Marlboro' are vacant.

The clergy in this Association are of one mind. They are all orthodox; & there is neither a church of Unitarians nor Universalists in the County. These churches, as will be seen by recurring to the table, are large: the average number of members in each, being 162. The additions during the year ending Jan. 1, 1824, were small—only one church having been blessed with a revival of religion; and only one hundred and nine persons, (twenty seven of whom were by letter) having been added to all the churches. In some former years almost all of them have been refreshed with showers of divine grace; and in one instance, it is believed, that at least seven hundred members, in a single year, were added to the churches connected with the Berkshire Association. But it was obvious to remark, even then, that two or three of the churches were left like the barren heath. These, however, at another period, when the churches generally slept, were refreshed, and many impenitent sinners flocked to Christ. In memory of former years, therefore, the churches in Berkshire, though they are large, may say, "Oh that it was with us as in months past."

The deaths, dismissions, excommunications and baptisms in this Association, have been during the last year as follows:—deaths forty-two, or 1 out of 75; dismissions 58; excommunications four; baptisms 271, of whom 235 were infants.

It has been said that the churches connected with this Association are large. It appears from a table recently published in the Christian Mirror, exhibiting the state of fifteen churches, connected with the Kennebec Conference, in Maine, that the average number of members is fifty-four. It appears also, from a table recently published, exhibiting the state of the churches connected with the General Assembly, that the average number of members connected with the churches in Berkshire county, is one hundred and sixty-two. By this comparison then, it appears that the churches in Berkshire county are large; and perhaps the inference may be fairly drawn, that they are among the largest churches in this country.

## BAPTISTS IN OHIO.

It gives us much pleasure to learn, says the Christian Secretary, that our brethren in Ohio, are becoming aroused to a sense of the importance of concentrated effort in the cause of missions.

A circular recently issued by the Cincinnati Baptist Missionary Society, states, that the present population of Ohio may be estimated at about 700,000 souls; and it is believed, that of this immense multitude, nearly or quite one half are destitute of the regular means of grace.

The number of communicants in the Baptist denomination, scattered over the state, may be estimated at about 7,000. These, it is thought, may do much to supply the destitute population, by systematic and persevering exertion. The members of the Baptist denomination therefore, met in the Baptist meeting-house in Cincinnati, on Thursday evening, the 19th ult. and resolved themselves into a Society to be denominated the "Cincinnati Baptist Missionary Society."

It is the main and ultimate design of this Society, says the Circular, to awaken the attention of our brethren throughout the state of Ohio, to the advantages that will result from a combination of the whole strength of our denomination in the State, to bear upon Missionary and Education Societies; and that the measures adopted by the Society we have organized here, have a direct reference to the ultimate concentration of exertion in a General Society or State Convention, to be formed as early as possible, to consist of delegates from Auxiliary Societies to be hereafter formed, as well as from Associations and churches; and that when such a Convention is organized, the "Cincinnati Baptist Missionary Society," will transfer its funds

&c. over into the hands of such Convention, and take its place with other subordinate or auxiliary societies, of which the State Convention will be the head.

## MONTHLY CONCERT.

On Monday evening last, in Park-street church, Boston, the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, stated, that letters had been received within a few days from Bombay, Jerusalem, and the Indian missions.

From Bombay.—Besides the Joint Letter of the Missionaries, extracts of letters were read from Messrs. Hall, Nichols and Garrett. The first communication states, that the Bombay Bible Society has given 4000 rupees, or \$1800, to enable the missionaries to print new editions of the Gospels, and of Genesis, and to finish the printing of the New Testament.

The letter from Mr. Hall, dated May 29, states, that the missionaries had issued a Report of the Native Free Schools under their care. The English residents had voluntarily attached a subscription paper to this report, and subscribed 3000 rupees, [a rupee is about 45 cents.] 590 of which is to be paid annually. This generous aid will enable the missionaries to add eight or ten to twenty-six, the present number of their schools.

The missionaries had also formed a Sabbath School, and on the Sabbath before Mr. Hall's letter was written, 253 boys were collected in the Chapel.

The letter from Mr. Nichols, states that the Governor of Bombay had subscribed three hundred rupees in favour of the Schools.

The letter from Mr. Garrett, states that they had just received most gratifying and important intelligence from the American missionaries in Ceylon. Sixty or seventy individuals, mostly connected with the boarding schools, give evidence of having passed from death to life. Others are asking what they shall do to be saved. This intelligence, Mr. Everts stated, was later than any received directly from Ceylon.

From Jerusalem.—An interesting letter was read from Mr. Bird, dated Jerusalem, March 27. This letter, however, was interesting for the spirit which it breathed, rather than for the facts it contained. It stated generally, that the door of usefulness was open before them, and if they had a knowledge of the language, they might speak to hundreds in a day, of those things which pertain to salvation.

From the Indian Missions.—A letter, which, Mr. Everts stated, was written with great deliberation by the missionaries at Dwight, describes the schools as consisting of 60 lovely children, who, by their appearance, dispositions, and progress in knowledge, would do honour to any common schools in a civilized country. The same letter states, that two persons were admitted to the church on the first Sabbath in May. On this occasion, David Brown was present with his parents. One of the persons admitted to the church is a half sister of Mr. Brown; making nine members of this family, who have become members of the visible church since the first efforts were made by the Board for the civilization of the Indians.

## CHRISTIAN LIBERALITY.

With no ordinary feelings of satisfaction, we learn, that the Rev. Dr. Woods, of Andover, has made to the Massachusetts Missionary Society, of which he is the President, a donation of five hundred dollars. It is cause of thankfulness, when those who are lights and guides in the church, are also patrons of Christian liberality. We value this generous deed the more, because, coming from one who has long been a member of the Society, and who is well acquainted with its operations, and the calls upon its charity, it must commend the Society to public confidence and more extended patronage.

## MASSACHUSETTS SABBATH SCHOOL UNION.

At a general meeting of Sabbath School Teachers in Boston, on Wednesday evening, Oct. 7, a committee was appointed, consisting of clergymen of different denominations, to consider the expediency of forming a Massachusetts Sabbath School Union, auxiliary to the American Sabbath School Union.

## UNION OF TRACT SOCIETIES.

The Hartford Evangelical Tract Society, which has a series of Tracts consisting of fifty-seven numbers, and an annual income of \$500, by an arrangement with the Directors of the American Tract Society, has formed a union with that Institution, and is to be denominated the Connecticut Branch of the American Tract Society.—The American Society's Depository at Hartford, is by this arrangement united with that of the Hartford Society, and now contains a variety of 300 Tracts; and the surplus funds of the latter are to be devoted annually, to aid the Parent Institution. "The Branch Society, and every Auxiliary," says the Religious Intelligencer, "disposes of its own funds; supplies as far as practicable, its own neighbourhood, and the destitute whom Providence presents as the immediate objects of its benevolence; and at the same time commits a portion of its funds to the Parent Society, to aid in the grand enterprise of supplying 30,000,000 of people, and the millions of their posterity, who may be scattered throughout all our territory, with these means of divine knowledge." [Repro.]

Ordained, by an Ecclesiastical Council convened for the purpose in Boxford, Thursday, Sept. 30, to the work of Evangelists, HENRY M. BLODGETT, JOSEPH I. FOOTE, STEPHEN FOSTER, JAMES NOYES, EDWARD PALMER, ZADIEL ROGERS, and ROYAL WASHBURN. Sermon by Rev. Mr. Perry, of Bradford. Six of these gentlemen expect to go immediately to the southern and southwestern states.—Com.

The Rev. ERASTUS MALTBY, a Missionary of the Connecticut Missionary Society, was ordained by the North Congregation of Hartford County, convened at Windsor on Tuesday, Sept. 28. The Rev. LEONARD BACON was at the same time ordained to the work of an Evangelist.

On the 1st of Sept. by the Presbytery of Geneva, at their session in Warsaw, (Geneva co.) Rev. ABEL PARMELE, was ordained to the work of the Gospel Ministry, and installed as Pastor of the Presbyterian Church in that town.

Rev. THOMAS WILLIAMS, was installed on Wednesday, last week, over the Congregational Church & Society in the West Parish of Attleboro'.

In Newburyport, 28th ult. Rev. William Withington was admitted to the holy order of Deacons, by the Rt. Rev. Dr. Griswold.

Bishop Chase of Ohio has returned from England. His collections for the Episcopal Theological Seminary in his diocese amount to more than \$44,444.

The bequests of the late JULIEN POTYRAN, Esq. of New Orleans, to charitable objects, are more than \$300,000.

## AMERICAN COLONIZATION SOCIETY.

The Board of Managers of the American Colonization Society have determined to send, if possible, two vessels to Liberia, with emigrants, this fall—one to sail from the James river, and the other from some point, further north, not yet designated.

Oahuian Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 16 Tahitian sailors, who are equally attentive to their religious as temporal duties. Every night they assemble on deck, and sing hymns, in their native language.

Rev. Mr. Frey's Tour.—A few days since, Mr. Frey, the indefatigable agent of the American Society for Meliorating the condition of the Jews, returned to this city from a tour of four months, during which period he travelled about 1600 miles, visited numerous towns in this state, and the western part of New England, preached 146 times, collected \$2,694, and formed 103 auxiliary societies. [N. Y. Observer.]

## POLITICAL.

## FOREIGN.

Smyrna, July 17.—The captain pacha has returned to Metelin with a great part of his fleet.—It will not go out again until the courban-boiram, that is about a month. Every thing has been utterly destroyed at Ipsara. It appears that the grand admiral proposes to attack Samos. There is already an assemblage of about 40,000 men at Scala Nova. The Musselman, attracted by the hope of booty, is drawn from the extremity of Anatolia. The Ipsariote marine has fallen in great part, into the power of the Turks, or has been destroyed by the flames. Only twenty Greek vessels have arrived at Hydra. Every day we see small Ipsariote vessels, manned by Turks, approach our harbor, bringing slaves. These slaves are not Ipsariotes, but individuals from different parts of Greece, who had thought they should find at Ipsara an impregnable asylum. Smyrna enjoys perfect tranquillity.

EXTRACT OF A LETTER.—Smyrna, July 23, 1824.—"When the Turks commenced the plunder of Ipsara, and massacre of the women and children, the females defended themselves equally with the men, and preferred death to being made slaves. A great many of the heroic actions of these women have been related by the Turks themselves. Hundreds of them stabbed themselves, or threw themselves into the sea with their children in their arms. Not above twenty Ipsariote slaves have come here. A considerable number of the women and children got on board boats, &c. and got away; but all the boats which were overtaken, were sunk by the Turks.

Samos will be attacked in a day or two. About 50,000 troops have already assembled at Scalanova; and 70,000 are ready to join them. We are very unpleasantly situated, with such a number of troops all over the country. As soon as Samos is attacked, and which I fear must fall, the war will be carried on in the Moræa; when we shall be less troubled by it."

Latest from Europe.—The packet-ship Canada, arrived on Sunday at N. York from Liverpool. Paris papers to Aug. 27th, had reached London. The Monitor contains a telegraphic despatch, announcing that Tariffa was recaptured from the ill-fated Spanish Constitutionalists on the 19th. The place was taken by storm, by a united force of French and Spanish troops. One leader of the Constitutionalists alone made his escape in a boat—the rest were made prisoners, and delivered up to the Spaniards, to be treated as traitors.

The Greeks.—The gloom produced by the fall of Ipsara, is in a very considerable degree dispelled by advices of the subsequent naval successes of the Greeks, and the recapture of Ipsara. It appears from the Grecian Gazette Extraordinary, that all the Grecian vessels had gone from the other islands, to assist the Ipsariotes, and that this fleet, after having been to Casio, and saved that isle, where there was an equally brave resistance by the Casios against the Turks, returned to Ipsara with their fleet of upwards of 80 sail, where the Turkish fleet was beaten with the loss of three vessels sunk, and the fleet put to flight.

The Ashantee War.—The English papers are filled with the particulars from private letters of the war between the British and their allies and the Ashantees in Africa. One writer says, "I wish I had time to describe to you an African field of battle. Severed heads staring you in different directions; some brought to the commanders as trophies by the men who did the deed; hallooing and shouting on both sides when firing at one another; the shrill notes of the native horns, the warriors almost naked, creeping from one ambush to another to have a shot at the enemy, &c. give a curious and awful effect to the conflict."

From Havana.—The schr. Cadmus has arrived at Baltimore in 12 days from Havana. Capt. Hamilton states that for three days previous to his sailing an embargo had been laid, in consequence of an expedition having been fitted out consisting of armed launches, for the suppression of piracy—information having been received that many piratical boats were on the coast to the windward.

Symptoms of revolt have made their appearance among the blacks at Trinidad.

351 natives of India died of the Cholera in Calcutta, in February.

Steam Engines.—It is ascertained that there are at this time 12,400 steam engines in action in Great Britain, which are calculated to do the work of 14,800,000 persons.

## DOMESTIC.

Detroit, Sept. 17.—Letters from the Indian Agent, Mr. SCHOLCROFT, give the particulars of the massacre of a party of five Americans, by a gang of Chippewa Indians, in July last, on the Upper Mississippi. The Americans and Indians met accidentally, and encamped near each other. In the night the Indians crept silently to the tent of the Americans, seized their arms, and then killed and scalped four of them, the fifth attempting to escape by swimming the river, was shot by the savages on the opposite bank. The scene of this murder was far beyond the boundary of any white population.

Louisville, (Ky.) Sept. 14.—A person from the Indian country, reports, that Major Graves of Fayette, who was supposed to be slain in the battle on the river Raisin, in 1812, is still alive, and a prisoner among the Pattawamy Indians; & that several other persons, taken in that battle, are scattered among the Indian tribes!

The late Gale.—The Charleston papers mention that the late gale has been very destructive. The driver of the mail from Coosawhatchie, says the rice fields are under water, and the cotton crops much injured. The rice crops in the neighborhood of Wilton are destroyed. The crops on Combahee have also suffered severely. The rice crops at Georgetown are much injured.

From the Milledgeville (Geo.) Recorder, Sept. 14. We are sorry to state, that in consequence of the continued drought this season, not half crops of Cotton will be made in this State.

New Orleans, Sept. 4.—A considerable eboult took place yesterday at the battery in front of Mr. Withers' saw mill; it carried along with it the fine steam boat United States, which was aground on said battery. The boat is entirely lost, and no hopes are even entertained of saving the engine.

Sinking of the banks of the river.—For some days back a number of eboult (sinking of the levee) have taken place on both banks of the river.

A good Law in New-York City.—It requires the baker to mark the exact weight, in ounces, on every loaf of bread he offers for sale, and for every omission it imposes a fine of ten dollars, and subjects the bread to seizure.

Yellow Fever at Charleston, S. C.—The Southern Intelligencer for Sept. 25, says the number of deaths from the 12th to the 19th, was 47. "This," (says a daily paper) "is four more than have ever been reported as having died of the same disease in this city, in one week, for many years past; and in addition to this number there were four or five brought to town for interment, who died of that disease during the week, on Sullivan's Island." The Board of Health report—Monday, 20th ult. 3; Tuesday, 4; Wednesday, 4; Thursday, 9; Friday, 9—Total 34. We believe, says the Intelligencer, that the fever is now on the decline. We would, however, caution strangers not to enter the city until after a frost. Several children under five and six years of age, have taken the fever within the last two weeks.

Fever at New-Orleans.—A letter dated Aug. 31, states that the Fever continued to increase, and was unusually fatal; and adds, that "on the 27th no less than thirty four new cases were reported. Deaths, Aug. 28, and 29, twenty eight; of yellow fever, nineteen. Aug. 30, six; of yellow fever, five. Aug. 31, sixteen; of yellow fever, eleven. On the 1st Sept. seven; and on the 2d, seven; besides many others of malignant and putrid fever. The days were excessively hot, and the nights cool; which threatened increased mortality. Several natives, (including children,) and an Indian have died."

We understand from the Pittsburg (Pa.) Recorder, that on the 20th ult. a serious riot took place at the Circus in that city, occasioned by a man's being confined, by the managers, for disorderly conduct. One man was killed in the affray, and the exercises ceased.

Mr McAdam's plan for making roads, has been improved. Melted tar is poured over the stones to fill the interstices, and fine gravel is sifted over it before it cools.

Surveys are making for a Canal from Allegany River to the New York Grand Canal.

GENERAL LAFAYETTE.—The entrance of LAFAYETTE into Philadelphia was splendid and imposing. The procession is said to have exceeded three miles, and included 10,000 troops. The General was drawn in a barouche with six cream colored horses, followed by the Governor's barouche, three wagons of revolutionary veterans, 30 or 40 in each, &c. &c. On one side of an arch, which the General passed, stood 24 boys, and on the other 24 girls; who, as soon as he approached, commenced a Lafayette Ode, which had a very fine effect. In the evening, the city was splendidly illuminated.

A new device.—The New York Statesman mentions, that as General LAFAYETTE was expected to pass Bristol, in Pennsylvania, in the night, the citizens had proposed to retire to their homes after having thrown across the street an illuminated triumphal arch, bearing this inscription:—"Come, then, expressive Silence muse his praise."

The following is a correct translation of the celebrated aphorism of LAFAYETTE, delivered in an address to the electors of Paris, after his return from America:—"For a nation to love Liberty it is sufficient she know it—and to be FREE, it is sufficient she wills it."—[Continued.]

## BUNKER HILL MONUMENT.

The summit of the Hill, where the Redoubt of the 17th June was raised, is to be laid out in an oblong square, six hundred feet long, and four hundred broad.—This quadrangle is to be surrounded by a double row of trees, including a walk, within which is to be placed the MONUMENT. The whole is to be so arranged as to disturb the form of the land and the relics of the works, as little as possible.

New Market.—It is calculated that the New Market House and its appendages will rent for \$20,000—wharfage and dockage \$8,000—wharf warehouses \$10,000—Total \$38,000—Deduct for present market revenue \$6,000—Balance \$32,000. This income is considered as gained by the late enterprise. [Pol.]

## DEATHS.

In Boston, Mr John Vose, 30; Mr Nathan Griggs, 39; Mrs Mary Hills, wife of Mr Wm. H. 34; Miss Ellen Coffey, daughter of Mr John C. 24; Miss Ann Buckley; Miss Deborah Crooker, of Norway, Me. 18; Mr Sylvanus Burrill, 67; Mrs Mary Banner, wife of Mr Peter B. 45; Edward Phelps, son of Mr Jonas P. 18; Mr William Grives; Mrs Betsy, wife of Mr Silas Stickney, of Beverly 48; Capt. John Kendrick, teacher of Navigation, 54; Mr Walter Fitzharris, 24; Mrs Maria Terry, 62, widow of Mark T. Esq. of Brighton, Eng.; Master Isaac Rhoades, jun. eldest son of Capt. Isaac R. 17; widow Noel Detrehan, 65; at the Marine Hospital, Daniel Williams, of Salem, 23. In Charlestown, Mr John Skilton, 53.—In Cambridgeport, Mr Edward Emerson.—In Roxbury, suddenly, Mr Asa Ames, 53.—In Dorchester, Mr Gersham Cobb, 44; Mr James Blackman.—In Salem, Mr Thomas C. Chising, 60, Proprietor and Editor of the Salem Gazette; Mr Robert Wallis, 60.—In Milton, Mr Thomas T. Robinson, 62; Mr Ezra Coates, 86.—In Dedham, Mr Oliver Gay, 53.—In Reading, Mr Joseph Batchelder, 58.—In Concord, Mr Jonathan Billings, 85.—In Plymouth, Rev. Moses PARTRIDGE, 36.—In Berkley, Deacon Ebenezer Winslow, 88.—In Dighton, Mr John Bragg, 86.—In Newbury, Mr Jacob Merrill, 71.—In Falmouth, Mr Lathrop Lewis, 77.—In Taunton, Mr Peter Walker, 77.—In Raynham, Mr Job Leonard, 46.—In Newburyport, Rev. JOHN GILES, senior pastor of the Second Presbyterian Church, 68.—In Sutton, Mrs Martha Richardson, wife of Mr Benjamin R. 62.—In Worcester, Miss Keziah Morse, 97.—In Shewsbury, Mr David Brigham, 80.—In Oxford, Capt. John Butler, 51.—In Manchester, Mrs Elizabeth Williams, wife of Capt. Thomas W. 25.—In Holliston Sept. 23, Mrs Sarah E. wife of Capt. A. Fames, 67. In Annapolis, Maryland, Ninian Pinkney, Esq.—In Epson, N. H. Charles Henry Lord, 6, only son of Capt. Edward D. L., killed instantly by his clothes getting entangled in the gearing of a water wheel in a fulling mill.—In Providence, suddenly, a stranger named Samuel Baker, from Cape Cod, aged between 30 and 40 years. He arrived at Hartford in a vessel, and walked from that place to Providence.—In Norwich, Con. Mr Philip Bowen, 75.—In North-Haven, Con. Mr Oliver Blakesley, 34.—In Vernon, Con. Mr Abraham Bradley, 93, formerly of Litchfield.—In Trumbull Con. Mr David Booth, 91.—In New York city, Capt. Charles Lathrop, 40, of Barnstable.—In Washington, Col. Thomas Lee, 50.—In Washington City, Samuel N. Smallwood, Esq. Mayor of that city.—In Norfolk, Va. Rev. JOSEPH ABBOT, of Concord, N. H. 45.—In Columbia, S. C. Miss Mary Green, 53 a native of Worcester.

## PATRONS OF THE RECORDER.

Are informed that we have altered the Terms of Subscription, so as to allow Agents who procure five responsible Subscribers every sixth copy gratis, for one year. We make the alteration at this time to enable the Friends of the RECORDER to take measures for promoting its circulation before the commencement of the new year.

Our Patrons are also informed that at the commencement of the next year we shall procure a new type of a larger size than we have heretofore used, and shall also enlarge the paper.

## AMERICAN EDUCATION SOCIETY.

A Quarterly Meeting of the DIRECTORS of the American Education Society, will be held at the Vestry of the Old South Church, in Spring Lane, on Wednesday, Oct. 13, at 10 o'clock, A. M. On the day previous, at 3 o'clock P. M. a Committee appointed by the Board will attend at the same place to examine the claims of such as may apply for the assistance of the Society. June 19. ASA EATON, Clerk.



## POETRY.

HENRY MARTIN.

By John Lawson, Missionary at Calcutta.

There rests a child of genius, early fall'n;  
A man of God, for heaven was his on earth;  
A friend of man, for all the world he lov'd;  
A martyr, for he gave to God his life;  
A hero, for he smil'd at death,  
And died to live forever.

"Weep ye not for the dead."

The day of woe, the bursting strife,  
The dark vicissitudes of life  
Have had their influence; but the day,  
The strife, the change, have pass'd away.  
The loud storm rush'd—and was no more;  
The thunder roll'd—then died the roar.  
'Twas all an agonizing scene,  
A dream which is not—but hath been.  
O weep not for the dead!

Saints rest upon their quiet bed,  
Sleeping with undisturbed head.  
The deep distraction of the breast  
Subsides into a placid rest.  
The hollow wild eyes dim and dry  
Are clos'd and slumber pleasantly.  
The countenance of cloud and sadness  
Hath the pale look of solemn gladness.  
O weep not for the dead!

O weep not that the weary day  
Sinks to the sepulchre of night;  
It fades to blaze with purer ray  
The morrow's resurrection light.  
Its dawn is up—the fleecy sky  
Reddens in orient majesty.  
Impearl'd with an immortal dew,  
The bland creature smiles anew.  
O weep not for the dead!

## MISCELLANY.

For the Boston Recorder.

## FEMALE PIETY AND BENEVOLENCE.

"This also that she hath done, shall be spoken of as a memorial of her."

It is highly honorable to the sex, that in so many instances, women ministered to the necessities of our Lord Jesus when upon earth. Some fed him at his table—one brought a seamless garment to array him—some anointed his feet, and others his head: and nothing was thought too dear or precious to be bestowed upon him, as in the instance before us, of an honorable woman, who, "having an alabaster box of ointment of spikenard, very precious, brake the box, and poured it on his head." Judas murmured at this, and it should seem that other of the disciples joined with him to regret this waste of treasure, which they thought would have been better bestowed upon the poor; but their Master reprove them and vindicated her:—Jesus said "Let her alone, why trouble you her? She hath wrought a good work on me. For the poor ye have always with you, and whenever ye will ye may do them good; but me ye have not always."

From this story we may deduce a variety of useful observations: as

1. That *Piety* is of the highest estimation in the sight of God; and that all pretensions to charity and benevolence are but vain without it. The poor ought never to be forgotten: but Jesus should be the first object of our attention and esteem. Love to him is the source of all true Christian charity. "We love him because he first loved us," and the highest degree of our attachment is but a small part of the debt of gratitude we owe him, whose love is infinite and everlasting. If we love him, then shall we love his people; the members of his body who bear his likeness; and as all men were originally created in his image, and still bear some part at least of his similitude, all men have a claim on our compassion and regard. True grace affects the heart like a pebble thrown into a stream, which undulates the water first at the centre, and then in successive waves as far as the effect of it can extend. So the heart is enlarged, first to embrace God and Christ as the supreme objects; then, those who bear his image and likeness; mankind at large; and, finally, the whole intelligent creation.

This leads us to observe:

2. That *benevolence* is the genuine effect of piety. That religion is justly to be suspected that is selfish: that leads us to be content and satisfied with the safety of our own state, without seeking the salvation and happiness of others. Our Lord in the instance before us, though he commends this woman's preference to him, does not recommend indifference to the poor. "The poor ye have always with you, and whenever ye will ye may do them good." As if he had said, "It is but a short time that I can be personally the object of your attention; in a little while I shall be withdrawn from you; but the poor will be always with you; I leave them for the test of your obedience and affection to me, and whatever you may do for them from this principle, I shall consider it as done to me."

There is a latitude in Christian benevolence, and a variety in the means of doing good, intended as the trial of our obedience, and the exercise of our judgment.—Charity is an indispensable duty, but we are left, in a great measure, to select the objects, and the means—whenever ye will ye may do them good." "Are they hungry? you may feed them. Are they thirsty? you may give them drink. Are they naked? you may clothe them. Are they sick or in prison? you may visit them, not merely with inquiries or good wishes, but with relief; and if you are unequal to the work yourself, solicit the contributions of your fellow Christians, setting a good example."

3. Those charities claim a preference that have the most direct tendency to promote the honor of Christ, and the good of souls: such are those cases in which temporal charity is connected with the salvation of mankind; as in all sincere attempts for the propagation of the Gospel at home or abroad. If the salvation of the soul is the "one thing needful," too much zeal and exertion cannot be shewn in this cause. Who can look around upon the heathen, either abroad or at home, and see thousands perishing for lack of knowledge, without wishing to contribute to their instruction and salvation. What if we should abridge ourselves of the luxuries, the comforts, or even the necessities of life; how small the sacrifice compared either with the magnitude of the object, or the exertions of others who have devoted themselves, their families, and their all to this cause.—On Christian ladies, the unhappy part of their own sex have a peculiar claim. Let not our delicacy be offended, for it is a false delicacy only that is an enemy to benevolence. Sensibility was given for commiseration, and we do the greatest honor to our feelings when we obey them. Let the virtuous, and particularly the religious part of the female sex, reflect on the thousands of miserable females, once virtuous and happy, or at least not criminal, till betrayed and deluded by the promises and pretensions of those who ought rather to have been their guardians and defenders. Reflect on these, and then let me ask, do they not claim strongly your compassion? Is it said that there are already charities provided for the distressed and the penitent, the only proper objects for relief? It is true, but it is no less true that those charities languish for want of support, and can relieve but a small part of the objects that apply—and that the utmost provision they make is very inadequate to the great object proposed. It is mentioned to the distinguished honor of Doreca, that she made "coats and garments" for the poor, and this is a work of charity peculiar to females, in which they may shine unrivalled, and do great good at a small expense.

4. Such a character is the fairest memorial of a virtuous female. "This shall be spoken of as a

memorial of her." Solomon says "A good name is better than precious ointment!" What a happy exchange did this excellent woman make! She brake indeed her alabaster box and she poured forth her ointment:—but what did she receive? The favor and approbation of her Lord and Saviour—"She hath wrought a good work on me." Happy woman! Methinks I see her stand, trembling, perhaps at first, lest the censure of the disciples should be ratified by their Master. He frowns; but it is not on her, but at them. Why trouble ye the woman? "You who judge only by appearances, and are apt to weigh charities in the scales of human prudence, you think her prodigal and thoughtless. Blessed woman! she thought not of the value of the present, but of her obligations to me. She was governed by gratitude and affection. Had the box been a golden casket, and its contents the most precious diamonds, it had been the same thing to her: she would have presented it to me; and though you may murmur at her profusion, I consider it as the most precious memorial of her love;—She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, that whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be told as a memorial of her."

Let us go to the funeral of Doreca, a woman full of good works, and alms deeds, "but charity is not immortal; she fell sick and died." Behold the widows weeping around her corpse, and shewing the garments which she had made: "These are coats (says one) that she made for my children."—These (says another) are the garments she wrought for me."—They weep: how honorable are the tears of widows and orphans! More odorous than the choicest flowers—more brilliant than the most precious gems!

In that age of miracles Doreca was raised from the dead; and how grateful must be the sight to her! how pleasing their gratitude, and how sweet the testimonies of their love!—Fair benefactresses of the poor! You also shall be raised from the dead—and then, at least, you shall enjoy Mary's memorial, and the reward of Doreca. E. T.

## HINTS TO PARENTS.

From Dwight's Theology.

## MANNER OF PARENTAL GOVERNMENT.

1. The Government of Children should begin with the dawn of their reason.

I have already applied this observation to *Parental Instruction*: it is still more forcibly applicable to *Parental Government*. The habit of submission can never be effectuated without difficulty, unless commenced at the beginning. The first direction of the infant mind has been often, by a twig; which is ordinarily its figure during every subsequent period of its growth. If children are taught effectually to obey at first, they will easily be induced to obey ever afterwards. Almost all those who are disobedient, are such as have been neglected in the beginning. The twig was suffered to stiffen, before an attempt was made to bend it into the proper shape. Then it resumed, as soon as the pressure ceased, its former figure. If begun in season, the task of securing filial obedience will usually be easy, and the object effectually gained. If then neglected, it will be attended by a multitude of difficulties and discouragements; and its efficacy will be doubtful, if not fruitless.

2. Parental Government should be administered with constancy. The views manifested by the parent concerning the conduct of the child, should ever be the same. His good conduct should be invariably approved; his bad conduct invariably disapproved. The measures of the parent, also, should be, universally, of the same tenor. All proper encouragement should be regularly holden out to obedience, and all rational opposition be steadily made to disobedience. The active superintendence of the child should be unremitting. He should feel, that he is ever an object of parental attention; ever secure, when his behaviour merits it, of parental favour; and ever conscious, that his faults will expose him to frowns and censures. This unremitting consciousness of the child can never be produced, but by the unremitting care and watchfulness of the parent. The Roman maxim, *Obsta principiis, Resist the beginnings of evil*; is in all cases replete with wisdom; and is applicable to no case, perhaps, with such force, as to those of children. All their tendencies should be watched. Every commencement of evil, every tendency towards it, should be observed and resisted.

3. The government of children should be uniformly kind. Parents not unfrequently administer discipline to their children, because they feel themselves obliged to it by conscience; or to gratify anger; or to retaliate some offence; or to compel their children to accomplish some pleasure of their own. Whenever they act under the proper influence of conscience, they are certainly far to be commended. But whenever they intend merely to unburden their consciences, and feel that this is done by merely punishing their children, whether the punishment be wise, just, and useful, or not; either their consciences must be very ill informed, or they must be very little inclined to satisfy their demands. In the other three cases the discipline is merely selfish; and partakes as little of the true nature of family government, as that of a den of thieves. There are parents, who frankly, but foolishly, declare, that they cannot correct their children, unless when they are in a passion. Such parents I should advise never to correct them at all. Children, even at an early age easily understand the nature of such government, and indeed almost always discern more perfectly the nature of our improper conduct, than we either wish, or suspect. He, who thinks his child incapable of understanding his open infirmities, will almost of course be deceived. The government of *Passion*, children will always perceive to be causeless, variable, weak, and sinful. The parent, who administers it, will be dreaded by them, indeed; but he will only be dreaded in the same manner, as a wild beast. He will neither be revered, nor loved. His commands, so far as they cannot be avoided without danger, will be followed by obedience; so far as they can, they will be neglected. The obedience will be a mere eye-service; and never spring from the heart.—When the parent is absent, therefore, the child will pursue his own inclinations; and will generally counteract his parent's pleasure, whenever his own safety will permit. Such a government prompts the wickedness of children ten times, where it restrains it once.

## HOWARD'S LIFE.

Extracts from his Diary.

"1770. Naples, May 27. When I left Italy last year it then appeared most prudent and proper: my return I hope is under the best direction not presumptuously being left to the folly of a foolish heart, not having the strongest Spirits or Constitution my continuing long in Holland or any place lowers my Spirits so I thought returning would be no uneasiness on the Review as sinful and vain diversions are not my Object but the Honour and glory of God my highest Ambition did I now see it wrong by being the cause of Pride I would go back but being deeply sensible it is the Presence of God that makes the Happiness of every place to Oh my Soul! keep close to Him in the amiable light of redeeming Love and amidst the snares thou art particularly exposed to in a Country of such wickedness and folly stand thou in Awe and Sin—not commune with thine own heart—see what progress thou makest in thy Religious Journey! art thou nearer the heavenly Canaan! the vital flame burning clearer and clearer or is the concerns of a moment engrossing thy foolish heart—Stop remember Thou art a Candidate for Eternity—daily fervently pray for Wisdom—lift up your Heart and Eyes to the Rock of Ages and then look down on the glory of this World—A little while and thy Journey will be ended, be thou faithful unto death—Duty is thine, tho' the power is God's, pray to him to give Thee a heart to hate Sin more, uniting thy Heart in his Fear—Oh! magnify the Lord my Soul and my Spirit rejoice in God my Saviour! his free Grace unbounded Mercy—Love unparalleled Goodness unlimited and Oh this Mercy this Love this goodness exerted for me, Lord God why me! When I consider and look into my Heart I doubt—I tremble! such a vile Creature Sin folly and imperfect in every action! oh dreadful thought! a Body in every action! I carry about me ever ready to depart from God and with all the dreadful Catalogue of Sins committed my Heart oh my Soul why art thou cast down why art thou disquieted? hope in God! his free Grace in Jesus Christ! Lord I believe help my unbelief shall I limit the Grace of God! can I fathom his goodness! here on his Sacred Day I once more in the Dust before the Eternal God acknowledge my Sinfulness and aggravated in his Sight I would have the deepest Sorrow and contrition of Heart and cast my guilty and polluted Soul on thy Sovereign Mercy in the Redeemer—Oh compassionate and divine Redeemer save me from the dreadful Guilt and power of Sin and accept of my Solemn free and I trust unreserved full surrender of my Soul my Spirit my dear Child all I am and have into thy hands! unworthy of thy acceptance! yet oh Lord God of Mercy spare me not from thy presence—accept of me vile as I am—I hope a repenting returning Prodigal—I glory in my choice, acknowledge my obligations as a Servant of the most high God and bow may the Eternal God be my Refuge and Thou oh! my Soul faithful to that God that will never leave nor forsake Thee. "Thus oh my Lord and my God is humbly held even a Worm to covenant with Thee! do Thou ratify and confirm it and make me the everlasting Monument of thy unbounded Mercy—Amen, Amen, Amen—Glory to God the Father God the Son, and God the Holy Ghost for ever and ever, Amen!"

dom—lift up your Heart and Eyes to the Rock of Ages and then look down on the glory of this World—A little while and thy Journey will be ended, be thou faithful unto death—Duty is thine, tho' the power is God's, pray to him to give Thee a heart to hate Sin more, uniting thy Heart in his Fear—Oh! magnify the Lord my Soul and my Spirit rejoice in God my Saviour! his free Grace unbounded Mercy—Love unparalleled Goodness unlimited and Oh this Mercy this Love this goodness exerted for me, Lord God why me! When I consider and look into my Heart I doubt—I tremble! such a vile Creature Sin folly and imperfect in every action! oh dreadful thought! a Body in every action! I carry about me ever ready to depart from God and with all the dreadful Catalogue of Sins committed my Heart oh my Soul why art thou cast down why art thou disquieted? hope in God! his free Grace in Jesus Christ! Lord I believe help my unbelief shall I limit the Grace of God! can I fathom his goodness! here on his Sacred Day I once more in the Dust before the Eternal God acknowledge my Sinfulness and aggravated in his Sight I would have the deepest Sorrow and contrition of Heart and cast my guilty and polluted Soul on thy Sovereign Mercy in the Redeemer—Oh compassionate and divine Redeemer save me from the dreadful Guilt and power of Sin and accept of my Solemn free and I trust unreserved full surrender of my Soul my Spirit my dear Child all I am and have into thy hands! unworthy of thy acceptance! yet oh Lord God of Mercy spare me not from thy presence—accept of me vile as I am—I hope a repenting returning Prodigal—I glory in my choice, acknowledge my obligations as a Servant of the most high God and bow may the Eternal God be my Refuge and Thou oh! my Soul faithful to that God that will never leave nor forsake Thee. "Thus oh my Lord and my God is humbly held even a Worm to covenant with Thee! do Thou ratify and confirm it and make me the everlasting Monument of thy unbounded Mercy—Amen, Amen, Amen—Glory to God the Father God the Son, and God the Holy Ghost for ever and ever, Amen!"

"Hoping my Heart deceives me not and trusting in his Mercy for restraining and preventing Grace tho' rejoicing in returning what I have received of him into his hands yet with fear and trembling I sign my unworthy Name."

JOHN HOWARD.

## ELEGANT EXTRACTS.

## ORNAMENTS OF FEMALE CHARACTER.

"A little Christian humility and sober mindedness are worth all the empty renown which was ever attained by the misplaced energies of the sex; it is worth all the wild metaphysical discussion which has ever been obtruded under the name of reason and philosophy; which has unsettled the peace of vain women, and forfeited the respect of reasonable men. And the most elaborate definition of ideal rights, and the most hardy measures for obtaining them, are of less value in the eyes of a truly pious woman, than that meek and quiet spirit, which is in the sight of God of great price." [Mrs. More.]

## POINTS OF FEMALE SUPERIORITY.

"In almost all that comes under the description of polite letters, in all that captivates by imagery, or warms by just and affecting sentiment, women are excellent. They pass in a high degree that delicacy and quickness of perception, and that delicate discernment between the beautiful and defective which comes under the denomination of taste. Both in composition and action they excel in details; but they do not so much generalize their ideas as men, nor do their minds seize a great subject with so large a grasp. They are acute observers, and accurate judges of life and manners, as far as their own sphere of observation extends; but they describe a smaller circle. A woman sees the world, as it were, from a little elevation in her own garden, whence she makes an exact survey of home scenes, but takes not in that wider range of distant prospects which he who stands on a loftier eminence commands. Women have a certain tact which often enables them to feel what is just, more instantaneously than they can define it. They have an intuitive penetration into character, bestowed on them by Providence, like the sensitive and tender organs of some timid animals, as a kind of natural guard to warn of the approach of danger, beings who are often called to act defensively." [B.]

## HONOUR TO WHOM HONOUR IS DUE.

"Of devout and honourable women, the sacred scriptures record not a few." Some of the most affecting scenes, the most interesting transactions, and the most touching conversations which are recorded of the Saviour of the world, passed with women. Their examples have supplied some of the most eminent instances of faith and love. They are the first remarked as having ministered to him of their substance." Their was the praise of not abandoning their despised Redeemer when he was led to execution, and under all the hopeless circumstances of his ignominious death; they appear to have been the last attending at his tomb, and the first on the morning when he arose from it. This was the privilege of receiving the earliest consolation from their risen Lord; theirs was the honour of being first commissioned to announce his glorious resurrection. And even to have furnished heroic confessions, devoted saints, and unshrinking martyrs to the Church of Christ, has not been the exclusive honour of the bolder sex." [B.]

## A SIGNAL FOR THE EXERCISE OF INTELLECT.

"It is a disadvantage even to those women who keep the best company, that it is unhappily almost established into a system, by the other sex, to postpone every thing like instructive discourse, till the ladies are withdrawn; their retreat serving as a kind of signal for the exercise of intellect. And in the few cases in which it happens that any important discussion takes place in their presence they are for the most part considered as having little interest in serious subjects. Strong truths, whenever such happen to be addressed to them, are either diluted with flattery, or kept back in part, or softened to their taste; or if the ladies express a wish for information on any point, they are put off with a compliment, instead of a reason. They are reminded of their beauty when they are seeking to inform their understanding, and are considered as beings who must be contented to behold every thing through a false medium, and who are not expected to see and to judge of things as they really exist." [B.]

## STANDARD OF LIFE &amp; CONVERSATION TOO LOW.

"Women too little live or converse up to the standard of their understandings, and however we have deprecated affectation or pedantry, let it be remembered, that both in reading and conversing the understanding gains more by stretching than stooping. If by exerting itself it may not attain to all its desires, yet it will be sure to gain something. The mind by always applying itself to objects below its level, contracts its dimensions, and shrinks itself to the size, and lowers itself to the level, of the object about which it is conversant; while the understanding which is active & aspiring, expands and raises itself, grows stronger by exercise, larger by diffusion, and richer by communication." [B.]

ELEVATION OF FORTUNE.—An alteration of circumstances, which breaks up a man's habit of life, & deprives him of his acquaintance, may be called an elevation of fortune but hardly ever brings with it an addition of enjoyment. They to whom accidents of this sort have happened, never found them to answer their expectations.

## AMERICAN TRACT SOCIETY.

From the Secretary of the London Tract Society.

We rejoice to find that you are reprinting our *Tract Magazine*, of which we print *Thirty Thousand* monthly. This work is found to keep alive the attention of our various Auxiliaries to the objects of our Institution, and affords us the means of more frequent intercourse with them, presenting also the means of occasionally introducing some excellent pieces, which are too short to be printed as Tracts.

## THE VILLAGE IN THE MOUNTAINS.

From a Minister on a Visit to the Continent.

MAY 31. Saturday.—I went to "The Village in the Mountains," mentioned in the Tract, No. 165. I found the old widow and her children as described in the Tract. On these mountains there are about two or three hundred persons who separated from the Church of Rome thirty years since. They baptize their own children, bury their own dead without going to the Priests, and meet in small companies to sing hymns and pray.

On Sunday afternoon, I went to the people on the mountains, and preached in French to a small company assembled at the widow's house, who received the word gladly. It is very remarkable to find such a people in this part of the world. They appear to have clear views of the plan of salvation, and to be devoted to the service of Christ, though despised by many around, and called by way of reproach, "Beguines;" their moral character is excellent; none can charge them with any thing, except forsaking the fallen, corrupted, and superstitious Church of Rome; and I would to God that not only hundreds, but thousands & millions would follow their example.

## SABBATH SCHOOLS.

Extract from a letter of the poet Cowper, relative to a Sunday School, addressed to Rev. John Newton, dated Olney, Sept. 24, 1785.

Mr Scott called upon us yesterday: he is much inclined to set up a Sunday School, if he can raise a fund for that purpose. Mr Jones had one some time at Clifton, and Mr Unwin writes me word that he has been thinking of nothing else day and night for a fortnight. It is a wholesome measure that seems to bid fair to be pretty generally adopted, and for the good effects that it promises, deserves well to be so. I know not indeed, while the spread of the gospel continues so limited as it is, how a reformation of manners in the lower class of mankind can be brought to pass, or by what other means the utter abolition of all principle among them, moral as well as religious, can be prevented. Heathenish parents can only bring up heathenish children, an assertion no where often, or more clearly illustrated than in Olney, where children seven years of age infest the streets every morning with curses and with songs, to which it would be unseemly to give their proper epithet. Such unchristian as these could not be so diabolically accomplished unless by the connivance of their parents. It is well, indeed, if in some instances their parents be not the instructors. Judging by their proficiency one can hardly suppose any other.—It is, therefore, doubtless an act of the greatest charity to snatch them out of such hands before the inveteracy of the evil shall have made it desperate.

## ANECDOTES.

The witty Earl of Rochester, happened to be in company with King Charles II. his Queen, Chaplain, and some of his ministers of state. After they had been discoursing on public business, the King, of a sudden, exclaimed—"Come, let us unbend our thoughts from the cares of state, and give us a generous glass of wine, which cheereth, as the Scripture saith, both God and man." The Queen hearing this, modestly said, she thought there could be no such text in Scripture; and that the idea seemed to her to be little less than blasphemy. The King replied, that he was not prepared to turn to chapter and verse; but, he was pretty sure, he had met with it somewhere in his Scripture reading. The Chaplain was appealed to, and being no friend to the chaplain, slipped out of the room, to inquire among the servants, if any of them were conversant with the Bible.—They named David, the Scots cook, who always carried a Bible about him; and David being called, recollected both the text, and where to find it. Rochester ordered him to be in waiting, and returned to the King. This text was still the topic of conversation; and Rochester moved to call in David, who, he said, he found was well acquainted with the Scriptures. David appeared, and being asked the question, produced his Bible, and read the text, (Judges ix. 13.) The King smiled, the Queen asked pardon, and the Chaplain blushed. Rochester now asked the doctor if he could interpret the text, since it was produced; but he was mute. He therefore requested David to interpret it, who immediately replied, "How much wine cheereth man, your lordship knows; and to show you how it cheereth God, I beg leave to remind you that, under the Old Testament dispensation, there were meat offerings and drink offerings. The latter consisted of wine, which was typical of the blood of the Mediator; which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the sinner was saved, and God in Christ glorified."

The King was agreeably surprised at this unexpected and sensible exposition: Rochester applauded, and after some sarcastic reflections upon the Chaplain, very gravely moved, that his Majesty would be pleased to make the Chaplain his Cook, and the Cook his Chaplain.

## BEATING THE DEVIL.

Two persons, warmly opposed to Bible and Tract Societies, were recently conversing together on the subject, and wickedly hardened each other against these and similar institutions which have for their object the good of souls; after much talk, one of them concluded thus: "It beats the devil how zealously engaged these Bible and Tract men are, after all, in prosecuting their plans to reform the world."

It is to be prayerfully desired, that the successful progress of these Societies may indeed "beat the adversary" in more ways than one.

At an anniversary meeting of the London Sunday School Union, the Rev. S. Kilpin remarked, that in catechising some children on the subject, "They will be done on earth as it is in heaven," the following were the questions and answers. What is to be done? The will of God. Where is it to be done? On earth. How is it to be done? As it is in heaven. How do you think the angels do the will of God in heaven, as they are our pattern? The first replied, "They do it immediately." The second, "they do it actively." The third, "they do it unceasingly." Here a pause ensued, and no other child appeared to have any answer; but after some time a little girl arose and said, "Why, Sir, they do it without asking any questions."

## STEAM ENGINES.

Regulations proposed by a Committee of the British House of Commons to prevent the fatal effects of Steam Engines.

"That all steam packets carrying passengers for hire should be registered at the port nearest to the place from or to which they proceed. That all boilers belonging to the engines by which such vessels shall be worked, should be composed of wrought iron or copper. That every boiler on board such steam packet should, previous to the packet being used for the conveyance of

passengers, be submitted to the inspection of a skilful engineer, or other person conversant with the subject, who should ascertain, by trial, the strength of such boiler, and should certify his opinion of its sufficient strength, and of the security with which it might be employed to the extent proposed. That every such boiler should be provided with two sufficient safety-valves, one of which should be inaccessible to the engine-men, and the other accessible both to him and to the passengers on board the packet. That the inspector shall examine such safety-valves, and shall certify what is the pressure at which such safety-valves shall open, which pressure shall not exceed one third of that by which the boiler has been proved, nor one sixth of that which has been calculated, it shall be reckoned able to sustain. That a penalty shall be inflicted on any person placing additional weight on either of the safety valves.

## NEW MODE OF EXTRACTING POISONS FROM THE STOMACH.

Much has been said of the apparatus lately applied in Great Britain for the removal of poisons swallowed into the stomach, and much credit is undoubtedly due for the invention and application of the instruments used for this purpose. A great deal may be done in this way to prevent the fatal effects of poison, and the number of instances in which it has been successfully put in use, upon men as well as animals, is already considerable. To whom, however, the credit of first employing this method is due, will be perceived by the following quotation from Dr. Beck's work on Medical Jurisprudence. "Dr. Physick of Philadelphia, published a paper in 1812, in which he mentions that he successfully applied the syringe to a child poisoned with laudanum, and Dr. Dorey afterwards cured two individuals by the same treatment. That distinguished surgeon, however, subsequently states, that Dr. Alexander Mead, 2d, first suggested the invention 1797, although he (Dr. Physick) was ignorant of this fact when he applied it practically. I conceive Dr. Physick is entitled to the honor of having been the first who saved life by its means." Lit. Gaz.

## AGRICULTURAL.

EARL STIMSON'S FARM.

MR. STIMSON of Galway, Saratoga county, N. Y., fifteen miles from the Springs of that name, is well known as having obtained the premium in 1819, offered by the Agricultural Society for the best cultivated farm in the county. And that his success was not owing to the want of excellent farmers to contend with, is evident from the fact, that he obtained the premium over one, who, the same year, gathered 175 bushels of corn from one acre, and 714 bushels of potatoes from another. No single acre of Mr. Stimson's farm equalled either of these, but the premium was awarded him on the ground that the profits of the whole exceeded those of any other farm in the county of the same extent. No wonder that his house is resorted to by agriculturists from all parts of the country, who wish to profit by his experience. A correspondent of the *American Farmer*, who appears to be a citizen of Maryland, has given an interesting account of a visit to this celebrated farm. From this we have selected the most important facts.

Mr Stimson went to Galway in 1812, with no capital, except a sound understanding, a resolute heart, and habits of industry and economy. The average crops of the farm, at that period, were 30 bushels of Indian corn per acre, 15 of wheat, 30 of barley, 30 of oats, and 1 1/2 tons of hay. In 1821, his average crop was, oats 60 bushels per acre, corn 94, spring wheat 24, barley 60, and clover and timothy 3 1/4 tons. The clear profit of eight acres from 1812 to 1821, a period of 8 years, after deducting the interest on the value of the land, as well as all expenses of its cultivation, amounted to \$1030, 30.

His whole farm consists at present of 250 acres of arable land, of which a considerable portion is pasture; and 100 acres covered with wood. When the writer, who furnished these statements, was there early in August last, Mr. S. was reaping his principal crop; and judging from appearances, compared with past years, he calculated on gathering 150 tons of hay, 2,000 bushels of potatoes, 5,000 bushels of grain of all sorts, and 10,000 lbs. of pork. Mr. Stimson's regular number of labourers does not exceed six; but no less than thirty were then employed. The writer here very justly remarks, "how eminent the advantage, when you can thus hire labourers to meet exactly the demand on your farms, and having accomplished your purpose, discharge them, and free yourself from further expense."

An analysis of the soil which yields such heavy crops, gives the following results:—water 9.5, animal and vegetable matter 12.5, clay 17.5, silicious sand 54, carbonate of lime 3, soluble salts 1, and oxide of iron 1.

Mr. S. never has recourse to naked fallows, but keeps his land almost constantly covered with crops. His plough never sinks beyond the depth of three inches, and is always drawn by one horse. His manure is always given to his crops of small grain, spread on the surface, and turned in with a light harrow. His general system is to sow clover and timothy, the first of which disappears after the second year. He never mows his land more than four, and seldom more than three years; and whenever it does not yield at least 2 1/2 tons per acre, he pastures it down, then turns over the sod, rolls it to make the furrows lie close, spreads his manure (five large ox loads to the acre) and as soon as possible after ploughing and spreading the manure, sows his grain.

When a reason was demanded for this strange mode of cultivation, so opposed to every rational theory on the subject, this plain matter of fact gave this pertinent reply:—"I pretend not to be deeply versed in the rationale of farming; my business is with its results. I can only tell you, that in tilling my land, at best a laborious business, my object is clear profit. I have tried all the systems I have heard of, and can only say, that the one I follow is the one which most improves my land, and yields me the greatest net income from labour and capital."

It was stated that Mr. S. had no capital when he went to Galway in 1812. He has now in addition to this profitable farm, an excellent tavern and two stores. He has grown rich and as other farmers may, by industry, and by what the writer calls, "adherence to the Spanish proverb"—Go not to your doctor for every ail; nor to your lawyer for every quarrel; nor to your bottle for every thirst." [Family Visitor.]

## SCOTT'S FAMILY BIBLE.

THIS day is published, by SAMUEL T. ARNOLD, 50, Cornhill, the third Boston and ninth American edition of SCOTT'S FAMILY BIBLE, in six volumes, royal octavo, with a likeness of the author. Price \$18 in boards—\$21 in sheep—\$27 in calf.

Also, in press, the same work, printed with stereotype. This stereotype edition will have all the marginal references, and be otherwise full and complete, being printed from the London stereotype Edition; to be comprised in 6 volumes, royal octavo. Price in boards \$21—in sheep \$24—in calf \$30. Volumes 5 and 6 (which comprise the New Testament) are now ready for delivery. The Old Testament is in process, and it is expected to be completed in about 8 months.

A liberal discount allowed to those who buy to sell again. Oct. 2.

## LEE'S REVIVAL SERMONS.

JUST received and for sale by S. T. ARNOLD, 50, Cornhill, Sermons on the distinguishing doctrines and Duties of Experimental Religion, especially designed for Revivals, by CHAS. LEE, D. D. pastor of a church in By CHAS. LEE, D. D. price \$1.50.—Dr. S. S. ARNOLD at the funeral of Rev. Philip M. Whipple, 25 cts.